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# SPEAKING OUT

## Natives Mount Opposition to Logging

by Dale Stelter

Natives living in the Clayoquot Sound area of British Columbia are becoming increasingly active in their opposition to a B.C. government decision to allow logging on portions of their unceded traditional lands.

The B. C. government announced in April, that controlled logging would be permitted in about two-thirds of the 260,000 hectare Clayoquot Sound, located on the west side of Vancouver Island. The Tla-o-qui-aht, Ahousaht, and Hesquiaht First Nations live in the sound, and parts of the traditional territories of all three bands fall within the area to be logged. The bands' land claims have not been settled.

Meanwhile, hundreds of environmentalists have been arrested at a blockade which they set up near Tofino to protest the decision to allow logging in Clayoquot Sound.

The Natives recently hosted a four-day visit by Robert Kennedy Jr., an environmental lawyer with the U.S.-based Natural Resources Defense Council (NRDC), and representatives of the Quebec Cree, who have waged an international campaign against the proposed Great Whale hydro-electric project in Quebec. Kennedy has worked with the Quebec Cree on their campaign.

As a result of the visit, an alliance has been formed between the Clayoquot Sound Natives, the NRDC, and the Quebec Cree.

The visit included meetings, a potlatch, and tours of areas such as the Clayoquot Valley and Flores Island, which are slated to be logged soon.

Francis Frank, Chief of the Tla-o-qui-aht band, said that the Natives have decided to take their message to the United States, and will be travelling to Los Angeles by canoe.

The canoeists will be stopping at every major city along the way, and the NRDC will be handling the arrangements at those stops, including press conferences and press releases. As well, the NRDC will fly elders and chiefs from the Clayoquot Sound bands to each of the stops, and provide accommodation for them.

The canoeists will also be stopping to meet with every First Nation along the way, to get permission to go through their territories. The planned departure date is mid-September, and it is expected that the trip will take about one month.

While the canoe trip is designed to deliver the Clayoquot Sound Natives' message about the logging, another purpose will be to raise funds for other possible strategies, such as legal action.

The 170,000-strong NRDC has also begun a mail campaign within its own membership, to inform them of the Clayoquot Sound issue and



how it affects the Natives. The campaign will include the mailing of postcards to B.C. Premier Mike Harcourt, and Prime Minister Kim Campbell.

There is growing support for the Clayoquot Sound Natives from among other First Nations in B.C. Included among those are the Uchelet and Toquaht First Nations, who do not live in the sound, but who, along with the Tla-o-qui-aht, Ahousaht, and Hesquiaht bands, form a Central Region group. The five bands have been meeting frequently for some time.

Chief Frank said that another possible strategy being considered by the Clayoquot Sound Natives is to take direct action, such as setting up their own blockade. So far, the Natives have not participated in the environmentalists' blockade, as they feel that their concerns and issues may not be fully heard.

The Natives hold the position that if they do set up their own blockade, only First Nations will be on it. The Natives will be meeting with the environmentalists to ensure that there is clear understanding on this, including that the environmentalists will leave when asked.

Another possibility would be a boycott of the 1994 Commonwealth Games, slated next year for Victoria. The Natives have met with the Coast Salish First Nation, whose traditional

Continued on Page 14

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# AFN Resolution Supports Lubicon Commission Recommendations

by Dale Stelter



by Eugene Domas

The Assembly of First Nations has passed a resolution supporting the findings and recommendations of the Lubicon Settlement Commission of Review.

The independent, non-partisan commission was appointed last year by the Alberta New Democrats, who were at that time the official opposition to the Alberta government, in an effort to help settle the decades-old land rights dispute in which the Lubicon Cree of northern Alberta are involved.

Hearings were held in Edmonton, the Lubicon community of Little Buffalo Lake, and the town of Peace River, located 105 kilometres west of Little Buffalo Lake. The Canadian and Alberta governments declined invitations to appear at the hearings.

The commission released its report in March, and strongly urged a rapid settlement to the Lubicon's land rights dispute. The commission made twelve wide-ranging recommendations, such as that extinguishment of Aboriginal rights — including land rights — not be a condition for settlement, and that until a settlement is achieved, any resource royalties derived from Lubicon land be held in trust, and no additional permits or leases be granted on Lubicon land without Lubicon approval.

The commission also wrote that "Our principal

finding is that governments have not acted in good faith."

The AFN resolution was passed at the 14th Annual Chiefs Assembly, hosted last month by the Tsuu T'ina First Nation of southern Alberta. The resolution reads, in part:

...WHEREAS the Commission has found that Lubicon settlement proposals are reasonable and would provide the Lubicon with the means to once again achieve economic self-sufficiency, while Canadian Government proposals aren't reasonable and would not provide the Lubicon with the means to once again achieve economic self-sufficiency; and

...WHEREAS the Chiefs of the First Nations agree with and support the findings and recommendations of the Lubicon Settlement Commission of Review;

THEREFORE BE IT RESOLVED THAT the Chiefs of the First Nations gathering in Annual Assembly at the Tsuu T'ina First Nation this 29th day of July, 1993, do hereby resolve to demand that the Governments of Canada and Alberta accept and implement the recommendations of the Lubicon Settlement Commission of Review, and, to this end:

1. undertake a public information campaign to educate our peoples and Canadians generally about the findings and recommendations of the

Lubicon Settlement Commission of Review; and  
2. encourage our peoples and Canadians generally to support the recommendations of the Lubicon Settlement Commission of Review, including candidates for Parliament in the upcoming federal election and the leaders of Canadian political parties; and

3. insist that candidates for Parliament in the upcoming federal election and the leaders of Canadian political parties settle out in detail exactly how they propose to spell Lubicon land rights and end this long-standing injustice, especially if they are not prepared to support the recommendations of the Lubicon Settlement Commission of Review; and

4. direct that the Assembly of First Nations Land Rights and Lobby Units assist the Lubicon Lake First Nation to lobby the federal government and all opposition parties to accept and implement the recommendations of the Lubicon Settlement Commission of Review.

Fred Lennarson, Lubicon band advisor, said that the report of the Lubicon Settlement Commission of Review has received widespread support. For example, he said, it is supported by the federal and Alberta New Democrats, all of the mainstream churches, and organized labour. As well, Mr. Lennarson said, the federal and Alberta Liberal parties support key recommendations in the report.

As of the time of writing, neither the federal government nor the Alberta government has yet taken any action on the commission's recommendations or findings.

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# Courts Rule on Fishing Rights

by Brian Savage

The five-member B.C. Court of Appeal has handed down decisions on a number of new fishing and hunting cases that have been met with cries of victory from both sides.

The key decision centred on the 1987 Dorothy Van der Peet case, and reinstated the conviction of the Native woman for selling ten sockeye salmon for \$50.

"Persons of Aboriginal ancestry must be subject to the same rules as other Canadians who seek a livelihood from a resource," said Justice Alan MacFarlane.

Stolo Chief Ken Malloway told media the decision was a "disappointment" but promised an appeal to the Supreme Court of Canada would be launched.

Ernie Crey, manager of the Lower Fraser Fishing Authority, admitted "surprise" at the decision but said people should look again at the court's ruling.

"First, the decision wasn't unanimous on the part of the justices, it was a majority decision (but) in fact if you look at one of the judges who found against the Aboriginal right to fish, he comments that while we might not enjoy, in his view, an Aboriginal right to fish, he encourages both the Aboriginal community and the federal crown to come to the table and negotiate arrangements that would allow the commercial sale of fish."

Crey says that "people have the issue confused in their minds" because of the split decision. According to Crey, while the justices have found "that we didn't present sufficient evidence of an Aboriginal right to catch and sell fish, they didn't say we couldn't catch and sell fish. The Department of Fisheries and Oceans has passed into law what it calls the Aboriginal fisheries strategies regulations, which permits the kind of pilot sales projects in the Aboriginal fisheries that were in place last year and this year."

Crey says that Native fishermen are continuing to fish and sell their catch "in an organized regime which we have put into place."

Contrary to the media statements of Jack Nichol, a member of the Pacific Salmon Commission and former president of the United Fishermen and Allied Workers Union, who feels the decision will have a major impact on the Aboriginal fishing strategy ("the feds have created a right through their Aboriginal fishing strategy where the courts say no rights exist"), Crey sees little change coming from this decision.

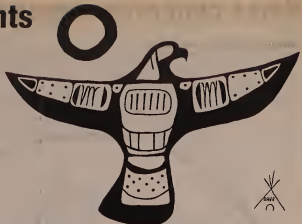
"No (impact) whatsoever," says Crey. "The commercial fishing interests and the sports fishing interests in this province went up against us in the Sparrow decision in 1990 in which they were intervening to put the case forward that we had no Aboriginal right to fish for any purpose."

"They lost that side of the argument, the Supreme Court ruled in our favour. This time, in their view, they've enjoyed some success at the B.C. Court of Appeal but this matter will be appealed to the Supreme Court of Canada."

"Even if the justices find against an Aboriginal right to catch and sell salmon, it will not bring to an end the catching and selling of salmon by Aboriginal people. The question is not whether we can catch and sell salmon, the question is can we catch and sell salmon as an Aboriginal right—a vast difference."

Crey also feels that people should take a look at the wider context of where the decision came from.

"Aboriginal fisheries and DFO came under vociferous and ongoing attack all last year from the events of the 1992 fishery. I'm sure the justices couldn't help



but be affected at some level or another by the sort of social and political climate and controversy that was roaring out here in 1992."

Crey also observed that the justices found the Aboriginal case lacked evidence to establish Aboriginal right to catch and sell salmon, yet extended an invitation to any First Nation that could demonstrate with sufficient evidence such a contention.

Crey also added that Natives now face "years and years of litigation; lawyers are the only ones going to gain by this."

The fishing controversy in B.C. continues to be a hot one. Recent charges by the B.C. Fishermen's Survival Coalition that the government was not following its commitment to enforce fishing limits and that Natives were over-fishing salmon, saw officials of the DFO confiscate a number of Native fishing nets on the lower Fraser.

A public awareness campaign has also been launched by the B.C. Aboriginal Fisheries Commission to dispel what it feels are misconceptions about Native fishing rights.

"Those that are trying to make a link are playing with statistics," Commercial spokesperson Amos told the media. "It's no secret that the commercial fishermen are allocated nine million sockeye on the Fraser river system. Compare that with 875,000 allocated to the Aboriginal fisheries."

Other fishing decisions that went against Natives included the appeal rejection of two Native brothers, William and Donald Gladstone of the Heilauk Nation, for selling herring roe in 1988. The majority of judges concurred with the original trial judge who stated "the surreptitious manner of the attempt to sell was similar to the manner in which criminals transport and sell narcotics."

But if the news was mixed regarding Native fishing rights, the recent decision by the B.C. Court of Appeal was much brighter for Native hunters and Native land claims.

The extinguishment decision handed down two years ago by Justice Allan McEachern was rejected and gives B.C. Natives a major card to play as the B.C. Treaty Commission starts hearings in the fall.

The Delgam Uukw court challenge has spread out over a decade and the cost has been enormous as the Gitksan Wet'suwet'en fight for control of almost 57,000 square kilometres of territory.

Shuswap chief Willie Alphonse Jr. was a major victor with the court declaring that he had Aboriginal hunting rights that were not constrained by reserve boundaries or seasonal limitations imposed on non-Aboriginal hunters. The chief had shot a mule deer for food for his family.

Justice Douglas Lambert stated, "The action lay at the core of his Indianness, namely the act of killing the deer and keeping its carcass."

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# Water concerns create protest

Members of the Penticton Indian Band and local members of the Sierra Club of Western Canada and the Canadian Parks and Wilderness Society have established a blockade on Grene Mountain Road to demonstrate their opposition to the proposed Apex Alpine real estate development and ski resort expansion

Tony Mercredi Elected Grand Chief of Treaty 8  
Last month the assembled chiefs of the 36-member First Nations of Treaty 8 elected a new Grand Chief. The chief of the Athabasca Chipewyan Band, Tony Mercredi, was elected to the position of Grand Chief of the Grand Council of Treaty 8 First Nations. The election was held

at the Grand Council's Third Annual Assembly, at Moberly Lake, British Columbia. The Grand Chief serves a three year term.

Mercredi was born in the Old Fort Point area on Lake Athabasca in 1947. He attended school in Fort Chipewyan and Grandin College in Fort Smith, and later studied political science at the University of Western Ontario, London. Upon his graduation he moved to Thunder Bay and worked for the Ontario Metis Association. Following this he developed a 13-year career in service to First Nations through government.

In 1991 he was elected Chief of the Athabasca Chipewyan First Nations.

The Grand Council of Treaty 8 First Nations represents the united strength of all the Treaty 8 area, including Alberta, British Columbia, Saskatchewan, and NWT regions. Each of the First Nations with Treaty 8 is a member of the Grand Council and is represented in Assembly by its Chief.

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# Viewpoint

## AFN After the Assembly

by Brian Savage

"Every time Mercredi got up to speak at the annual meeting of the Assembly of First Nations ... a noticeable chill fell over his audience."

So wrote *Ottawa Citizen* columnist Jack Aubry on the plight of AFN Grand Chief Ovide Mercredi in an article carried by the *Edmonton Journal* captioned "Chiefs Grow Mistrustful of Mercredi."

Aubry goes on to say that despite "several rousing lines" in his opening speech, Mercredi was greeted by "stony silence."

The assembled chiefs were "sitting back, waiting for Mercredi to slip up."

Apparently, Jack Aubry feels that Mercredi has been consigned to some Native purgatory by the chiefs where he must atone for his actions during the Charlottetown Accord and part of his penance even includes the way he dresses:



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"(The chiefs) view the (Charlottetown) agreement as a deal between lawyers which left the Indian people behind. Mercredi, who hasn't been seen in a suit and tie since last fall, has a year to regain their trust."

Aubry's feelings are not shared by Mike Burdett, acting Executive Director for the Grand Council of Treaty 8, who called the article's tone "strange" and "negative". He admitted to being "a bit puzzled" by the article's intentions.

While Burdett did not see all of Mercredi's presentation, "he was warmly greeted and people were seeking him out all the time he was down there. That was indicative, I thought, of a good breadth of support."

As to another reference by Aubry that chiefs got up and left as Mercredi gave the closing speech, Burdett finds nothing sinister in that action.

"I've never been to a meeting where that doesn't happen. Meetings tend to run on a long time and my experience has mostly been that people are interested in getting out as soon as they can to catch their flight back to wherever."

"From a Treaty 8 perspective, at our assembly three weeks ago there was a resolution passed by the chiefs calling for closer co-operation from Treaty 8 people towards the AFN, in the sense that neither Treaty 8 nor the AFN are getting anywhere if we keep trying to throw stones at each other."

"We need to co-operate and look for areas of similarity, so Ovide Mercredi came out and

addressed our assembly and he was well-received, and applauded for his comments."

Burdett says that in conversation with Ovide Mercredi at the Treaty 8 assembly in B.C., that the national chief acknowledged "that any organization must change with the times" and that he would look at ways the AFN "needed to grow."

Burdett feels Mercredi is showing a willingness to accommodate different points of view, "rather than shutting them out."

The Grand Council of Treaty 8 is interested in restructuring the AFN.

"To us it would make an awful lot more sense to have representatives by treaty, say 8, 7, 6, or 5. It ties much more closely towards the treaty side of things."

Burdett said he believes that Mercredi was responsive to this proposal and that the Grand Chief indicated "he thought the AFN needed to get back closer to treaty issues."

The Treaty 8 official said he did not envy the things Mercredi went through during the failed Charlottetown Accord but gave him credit for raising the visibility of Native issues in the country.

"Non-Natives are becoming much more aware of the issues and the way of looking (at them)." Burdett credits Mercredi for "sensitizing" a large portion of the media.

"One of the things we have to be able to do is bring issues fairly before the non-Native public as a way to put more pressure on the government," observes Burdett.

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# AFN meeting sets direction for future

by James Martin

The latest meeting of the Assembly of First Nations, representing 600 chiefs from across Canada, was concluded recently at the Tsuu Tina Indian Reserve.

The meeting was not above some politicking on the part of the major political parties, with a rousing speech by Liberal MP Ethel Blondin where she declared that the Liberal Party has "been listening to you" the Natives, and has come up with promises of changes in the approach the federal government has taken to Natives, including the recognition of the inherent right to self-government, and the creation of a land claims commission to look at Native claims which will also be tied in to the cancelling of the past practice of extinguishment of Native rights.

Ovide Mercredi, the AFN national chief, said that the organization is looking at the policy statements of the NDP and Liberals and sees more consideration of Native values there.

Other Liberal promises included a return of funding for Native housing, the shortfall now estimated in a House of Commons report at \$3-billion, and more money for Native health services.

NDP leader Audrey McLaughlin also addressed the chiefs and brought up recent statements by Pauline Browes, Indian Affairs minister, and Tory MP Don Blenkarn as examples of the PC insensitivity towards Native issues.

Blenkarn referred to his riding of Mississauga as "an Indian place; we want a reservation so we don't have to pay any income tax."

Browes declined to attend the meeting and made statements earlier that the issue of Native self-government had died with the Charlottetown Accord. Prime Minister Kim Campbell, in Saskatchewan, also declined to attend.

McLaughlin told the audience that Blenkarn "should ask to be discriminated against, to be shut out of the corridors of power and then to be blamed for it all."

Mercredi considered the absence of Browes "inexcusable," and "not the politics of inclusion," a favourite phrase of the Prime Minister. Mercredi



warned Natives "are being provoked into action against these people; we have a fight on our hands, a tough one."

Mercredi also stated that it is becoming obvious "Kim Campbell's government is determined to fight Indian rights," and that Blenkarn's statements were "arrogance and ignorance" on display. He further speculated what role Blenkarn might have had on the cuts to Native programs.

"We can't carry on with the assertion of our rights only to be faced by the RCMP with their guns pointed at our people. That kind of hostility towards our people is going to result in some retaliation eventually."

The AFN also presented a report that suggests that the Native population will go into sharp decline because of federal government amendments to the definition of status Indian depending on parentage. The report calls on an inde-

pendent body to study status claims and to establish clearer rules stemming from the controversial 1985 Bill C-31, which gave status back to Native women who had married non-Natives.

To help unify Native communities and gain control of their finances, Native chiefs voted during the meeting to create a national bank and a capital, Winnipeg, was suggested by Saskatchewan Chief Bill Wuttunee who sponsored the national bank resolution.

Natives, said Wuttunee, "are scattered across the country and we need a central place to bring us together."

A national bank would hold Native accounts and make loans to Native communities who apply to the bank. Such a fund would be

Continued on Page 12

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# Jerome Morin Speaks Out on AFN Assembly

by Brian Savage

Jerome Morin, Assembly of First Nations representative for Alberta believes the latest AFN gathering "went well," but cautions that those who speculate on the problems the Native organization faces are being short-sighted.

"The problem exists right across this country with every level of government, even our own.... We're in very difficult times, times of fiscal restraint especially for our people.... We're talking here of government policies and initiatives which play a dominant role in our lives, and so it's a difficult issue. A lot of our chiefs are faced with that problem."

Morin says close to 50 resolutions were passed. An initiative which he calls more of "a strategic plan," was put forward by national chief Ovide Mercredi and the executive board.

"We wanted to table (it) but the chiefs thought better of it and they decided to go by resolution and charter as well."

Morin predicts that Mercredi will be playing "hardball" with the federal government on the topic of Aboriginal and treaty rights.

"There are specific issues here that will keep us all very busy for quite awhile, issues such as taxation, land claims, treaty rights, gaming and so forth."

Morin dismisses talk of dissension in the AFN.

"There are 633 chiefs across this country and there's 17 here in Alberta who have acted alone and I respect their position. I think they have an honourable position but we're not talking here of differences, we're talking here of respecting the decision of each First Nation to proceed with a bilateral relationship with the government of Canada."

"People say there are big differences but I don't think the differences are as big as we perceive them to be."

Morin blames media sensationalism for blowing out of proportion the differences of opinion between AFN chiefs and says it's not "responsible journalism."

"We have our own uphill battle for our rights with the government of Canada. We're not going to be concerned about differences some chiefs have with Ovide Mercredi, or those that some chiefs have amongst themselves because differences are insignificant. We're looking at the bigger problems."

One upcoming event is the next federal election. Morin is unsure of what exact role the AFN may play in that election.

"Certainly we're lobbying all the parties involved to see what their stand is on our issues. We've had a good response from the NDP and the Liberals seem to be coming around somewhat, but we're presently lobbying the supporters of the Progressive Conservative party because of Kim Campbell's stand and the minister of Indian Affairs' position. They are a significant threat to our rights and their plan is very blatant and obvious. We're in very, very real danger here of losing everything, including our status in the near future under this present government."

"We've got to make the Canadian people aware of it because the



Canadian people are the ones that brought the issue to the forefront during the Constitutional rounds — it wasn't the government, they were forced by the Canadian people."

Morin added that if the government had had its way, the issue of Native rights would have been left alone by the government.

"But the Canadian people said it was time for justice for the Aboriginal people, it's time the government acted on it. With respect to what this government is doing, it's more or less saying the Canadian people don't know what they're talking about."

"(The government) wants to put out status cards like you're a registered animal or in a prison. They've been putting out all kinds of policy in terms of exterminating our rights and our citizenship."

Morin places the blame for the Native difficulties squarely on the shoulders of the new Prime Minister.

"Kim Campbell has assumed the role of trustee as Prime Minister of Canada. She delegated that role of trustee to the minister of Indian Affairs (but) as far as I'm concerned she's the one responsible. So whether Pauline Brown refuses to attend the (AFN) meeting, whatever, that's fine, but she (Kim Campbell) has to direct her ministers, she holds the trusteeship."



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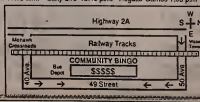
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# NEWS BRIEFS

## Yalden Wins

### Human Rights Award

Max Yalden, the head of the Canadian Human Rights Commission, has received this year's award from the International Association of Official Human Rights Agencies (IAOHRA). The *Edmonton Journal* reports that the organization said that Mr. Yalden was chosen because of his many years of work in the human rights area, and because of the writing and lecturing he has done on the issues of accommodation and accessibility.

Yalden has also spoken out strongly in support of Native rights in Canada.

The IAOHRA is based in Washington, and represents human rights agencies from across North America.



Max Yalden

## Nova Scotia Premier Apologizes to Natives Over Tobacco Raids

Earlier this month, Nova Scotia Premier John Savage apologized to Micmac leaders for the way in which RCMP and provincial tax inspectors conducted tobacco raids on reserves in July. Police seized \$7,000 worth of cigarettes from more than 24 Native-owned businesses.

Business owners were not informed as to if or when the merchandise would be returned to them.

No charges were laid as a result of the raids. According to the *Edmonton Journal*, Premier Savage said that all tobacco products that were purchased legally would be returned.

## James Bay Cree Appear Before UN

The James Bay Cree spoke at a hearing of the United Nations Commission on Human Rights working group on indigenous peoples, and issued a challenge to the Canadian government and Quebec nationalists regarding the issue of separation of Quebec from Canada.

The Cree are concerned over what would happen if Quebec did separate, and say that they should have the same right to self-determination as Quebecers. The *Edmonton Journal* reports that Ted Moses of the Cree said in a statement that "Our position remains clear. We do not seek to secede from Canada. But if Quebec becomes a separate state, we will insist on our right to choose which, if any, state we determine to associate ourselves with."

# Native Newspaper celebrates 9th year

by Deborah Shatz



This month *Alberta Native News* celebrates its 9th year of publishing an independent, self-sufficient, non-government-funded newspaper for Aboriginal people.

The newspaper serves as a rare example of free-enterprise and of the importance of a true free press. "We have worked very hard for 9 years now to prove that we can publish a quality newspaper free of government money and control," explained Dave Moser, founder and publisher of the paper.

People ask Moser "How can you exist without taking tax money to pay for the paper?" Moser replies "We pay for the paper with hard work and advertising — the old fashioned way. We are not afraid of hard work here at *Alberta Native News* and our advertisers know this."

"A free press should not cost taxpayers anything and must not rely on the government to pay the bills. A newspaper is only real if it's truly free and self-sufficient. A free press hears a free people."

*Alberta Native News* is committed to promoting the preservation of Aboriginal art and culture, while providing comprehensive coverage of major events and issues. It is distributed free of charge to all First Nations, Metis settlements and friendship centres in Alberta, Saskatchewan, Manitoba, the Yukon and Northwest Territories, plus bands in the Lakehead.

*Alberta Native News* is also circulated throughout business and government sectors reaching 12,000 families each month.

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## Human Rights Award Slated For Aboriginal

The Alberta Human Rights Commission presents an annual award to an individual in our province who has made an outstanding contribution to the cause of human rights. The award is presented each year on December 10th, Human Rights Day, which is also the anniversary of the 1948 signing of the United Nations' Universal Declaration of Human Rights.

This year, in honour of the United Nations International Year of the World's Indigenous Peoples, the Alberta Human Rights Commission Award will be presented to a member of the Aboriginal community.

The Award will be an original piece of art created by an Aboriginal artist from Alberta. Traditionally the Human Rights Commission has asked the Alberta arts community to create the award. Past contributors have been Cliff Supernault for his soapstone sculpture "Lost Faces" and Bill Skelly for his soapstone sculpture "Tranquility".

As 1993 is the year to honour indigenous peoples, the Commission is seeking a piece of art that reflects Aboriginal culture. It could be a painting, sculpture, carving or weaving. The piece must be of modest size and capable of being carried by an individual. It is expected that the Award Winner will display the piece in their home or office.

If you would like to take advantage of this opportunity, please submit a photograph of one of your works, or a sketch of a new work for consideration. The creator of the chosen piece will be asked to mount the piece on a suitable base upon which a plaque can be affixed.

A selection committee will review submissions received by September 30, 1993, and make the selection the first week of October. The selection committee will be looking for work which expresses themes reflecting human rights principles such as dignity, respect, understanding and fairness. The Human Rights Commission will provide the creator of the work with a \$500 honorarium.

Please send your photographs or sketches by September 30, 1993, to: Human Rights Award Selection Committee, #805, 10808 - 99 Avenue Edmonton, Alberta, T5K 0G5.

## Annual Alberta Human Rights Award

Each year on December 10th the Alberta Human Rights Commission celebrates the anniversary of the 1948 signing of the United Nations Universal Declaration of Human Rights. In honour of this occasion, the present Alberta Human Rights Award is presented to an outstanding Aboriginal who is dedicated to enhancing human rights in the province.

Any member of the Aboriginal community who demonstrates outstanding effort, achievement and leadership in promoting the principles of human rights.

Just call any of the Alberta Human Rights offices (telephone numbers below) and ask for a Nomination Form. The Nomination Form lists all the information that is required. You could also write to the Alberta Human Rights Award Committee (address below) with the following information:

- name, address, phone number, occupation of the nominee
- name, address, phone number of the nominator
- a list of photos of the work, or who is the creator of the work
- a statement that supports the nomination

For more information about the Alberta Human Rights Award, please contact the following offices by September 30th, 1993. For more information, please contact the following offices by September 30th, 1993. For more information, please contact the following offices by September 30th, 1993.

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## Overwhelming Approval for Sahtu Claim Settlement

Eighty-seven per cent of ballots showed support for a settlement of the land claim agreement for the Sahtu Dene and Metis of the NWT, and Pauline Browes, minister of Indian Affairs and Northern Development (DIAND), said she is delighted with the overwhelming support given to the land claim agreement. The ratification vote took place last month, with 90 per cent of eligible voters casting their ballots.

Under the terms of the agreement, the Sahtu Dene and Metis who live in five communities straddling the Mackenzie Valley and Great Bear Lake areas of the NWT will confirm ownership of 41,437 square kilometres of land. Included are subsurface rights to 1,813 square kilometres of land. Also, the Sahtu Dene and Metis will receive a continuing share of resource royalties from the Mackenzie Valley south of the Inuvialuit Settlement Region, preferential wildlife harvesting rights, participation on various management boards, and over the next 15 years, a tax-free financial payment of \$75 million (1990 dollars).

"I am pleased with the vote of confidence by the Sahtu people in this agreement," Browes said. "I look forward to moving ahead in this new partnership with the Sahtu People and government of NWT and the Canadian Government. This is a clear indicator of what we can cooperatively accomplish under the Native Agenda as shown, for example, by the recent signing of the Gwich'in Claim."

The minister said she intends to obtain the government's authority as quickly as possible to ratify the Sahtu Dene and Metis land claim agreement on behalf of Canada. Legislation will follow to implement the settlement.

Congratulations, *Alberta Native News*,  
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# Twenty homes committed for Natives in Edmonton

A commitment to provide 20 homes for the Amisk Housing Association was announced early this month by Murray Dorin, MP, Edmonton Northwest, on behalf of Canada Mortgage and Housing Commission minister Paul Dick.

The units are funded under the CMHC's Urban Native Non-Profit Housing Program.

"Natives living in urban centres can very often have trouble finding appropriate housing. The 20 homes committed will provide Native individuals, families, and seniors in Edmonton with a decent place to live at a cost that is affordable to them," said Dorin.

The Urban Native Non-Profit Housing Program was set up to provide assistance to Native-sponsored housing organizations and groups to construct or acquire housing for Native Canadians in need.

This project consists of eight one-bedroom, eleven two-bedroom, and one three-bedroom units in a three-and-a-half story wood frame walk-up building that will be managed by the Amisk Housing Association.

The total loan amount of \$851,862 for the purchase and renovation of these units will be insured by CMHC. In addition CMHC will also be providing an annual subsidy of about \$92,000, throughout the 35 year amortization period. This subsidy will help keep the rents at an affordable level, and will also be used by the sponsor group to maintain the units and pay operating expenses.

## AFN Continued from Page 7

substantial, with over \$1-billion coming from Alberta bands alone. At the present time the AFN has over \$1-million in debt because of court cases.

While such resolutions as a bank and a possible capital were passed by the chiefs for study, key reforms that the AFN executive and Chief Ovide Mercredi hoped to pass were put off by the assembly, including more say in the AFN for urban Natives, women and a direct vote for the national chief.

This could be interpreted as an example of the divisions that began within the organization during the Charlottetown Accord talks. Mercredi's efforts were not supported by all the chiefs and dissension could be heard, especially from some treaty chiefs in the west who see themselves as separate nations within Canada but not part of Canada.

Beaver Lake Chief Al Lamecan told the media, "When a compromise is required, it's usually the treaty interests that are compromised. We feel now that only treaty chiefs can represent the interests of Indians who signed the treaties."

One-third of the chiefs in the AFN are treaty chiefs, and Lamecan says the dissatisfaction has spread from the west to bands in Quebec as well.

In Kahnawake, Chief Joe Norton stirred emotions by declaring "There is no such thing as a French nation in Canada," and that Quebec Natives would block any move for that province to secede. Members of the Quebec Cree told the United Nations recently, "If Quebec becomes a separate state, we will insist on our right to choose which, if any, state we determine to associate ourselves with."

Mercredi, in the last year of his three-year reign, stands a good chance of re-election at this time, but his role and that of the AFN itself, will be under close scrutiny both from within and without in the coming years.



## Inuit Remains Given Proper Burial in Greenland

by Ryan Edwards

The remains of four Inuit who died in the United States nearly 100 years ago have finally been laid to rest in the coastal Greenland village of Qaanaaq.

In 1897, Arctic explorer Robert Peary took five Inuit to New York as living anthropological specimens, and put them on display. One of the Inuit men, named Qisik, was accompanied by his six-year old son, Minik.

The Northern News Service reports that the Inuit were later turned over to the American Museum of Natural History as a living exhibit, and within eight months four men died, and one returned to Greenland. The bones of those who died became part of the museum's collection of Inuit skeletons.

The boy Minik was adopted by the museum's superintendent and grew up in the United

States. He later asked for his father's remains to be released and given a proper burial, but his request was ignored by the museum. Minik returned to Greenland but then went back to New York, and at age 27 died of bronchial pneumonia. He was buried in New Hampshire.

Several years ago, Iqaluit businessman Kenn Harper wrote a book about Minik, entitled *Give Me My Father's Body*. The museum did not do anything when that book was published, because relatives or a government had not requested the remains. Articles that appeared last year in the *Globe and Mail* in Toronto and the Washington Post in the U.S. prompted the museum to send representatives to Greenland to help in arranging shipment of the bones back there to be buried.

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I wanted to fit in and conform, by seeing everything in a material sense, by trying to live in a material world.

Spirituality has always been a big part of First Nations people.

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When I think of my life in a way it gives me a sense of well-being.

It has also made me realize that I am just as special when I be myself.

I feel that I have disgraced the proud warriors of my past, by thinking that being native was a stigma on my life.

I hope that someday I will be as strong and courageous as my people once were.

*Janis Solon*

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## First Nations to operate Family Service Agency

Social services have become a priority to the Aboriginal families living on the Touchwood Bands and the services will now be delivered by First Nations agencies.

Board members of the Touchwood Indian Child and Family Services Agency (TCFS) recently signed agreements with the federal minister of Indian Affairs and Northern Development (DIAND), Pauline Browes, and the Saskatchewan Social Services minister, Pat Atkinson, bringing their agency into being with authorization and funding.

The five year agreement between the Agency and DIAND provides for the cost of operating, including as well costs associated with children brought into their care. In this first year of the agreement DIAND will spend \$838,762 for operating support, and additional funds will be supplied as necessary for child maintenance. Total funding is expected to exceed \$1 million.

"This agreement finally gives us the authority we have been seeking for years to look after our own children in our own communities," said Elaine Severight, chairperson of the board of TCFS. "We will now be able to offer services for children and families that are culturally appropriate and relevant to our people and that are in the best interests of our children."

Preventative services included homemaker respite services, child care services, counselling services, therapy, support groups, anger management workshops, wellness workshops, and spiritual and cultural awareness workshops.

Protective services will be extended to children at risk from parental neglect or abuse. The agency will also develop a continuum of placement resources for children brought into care.

All services provided will be delivered at standards equivalent to provincial standards.

"The federal government is committed to supporting First Nations' desire to care for their children and support troubled families in a manner that respects traditions, culture, and lifestyle," said Browes. "For the first time in Saskatchewan, First Nations will have the authority and resources to care for their members within their own communities in harmony with their society. I am proud to have been able to approve the funding required to bring that to reality."

The agreement between the Saskatchewan government and the Touchwood Child and Family Services Agency gives the agency the authority under the Child and Family Services Act, to deliver services to on-reserve members of the Touchwood bands. This is the result of two years of negotiations regarding program standards between the province and Saskatchewan First Nations groups.

"This is a momentous day for this province. The Saskatchewan government firmly believes in transferring the authority for service delivery in these areas from our province to First Nations People. During negotiations with my department, First Nations people expressed a strong desire to manage services needed for their children and youth. I am very pleased to have been part of this process," said Atkinson.

The TCFS Agency will deliver preventative and protective services to the members of Day Star, Fishing Lake, Gordon, Kawacatoose, and Muskowekan First Nations.



## Opposition to Logging

Continued from Page 2

lands include Victoria, and who will be participating in the opening and closing ceremonies of the games. Any action on such a boycott will not be taken until after further consultations with the Coast Salish and another First Nations group involved in the opening and closing ceremonies.

Meanwhile, the Clayoquot Sound Natives continue to hold meetings with environmentalists, loggers, union representatives, and officials with MacMillan Bloedel and International Forest Products — forestry companies active in the sound — in an attempt to put forth their position and possibly find some common ground.

The Natives also met recently with the local MLA, who is going to try to set up a meeting between the Natives and Premier Harcourt. The Natives have grown increasingly frustrated with the lack of response from the provincial government, and the delay in getting their issues and concerns addressed.

The Natives plan to hold a traditional gathering this fall, to be hosted by the Ahousaht First Nation. Invitations will be extended to all sides, including the provincial government and the municipalities. It is hoped that at the gathering, the other parties will become acquainted with the Natives' culture and their form of government, which is based on consensus-based decision-making and treating other people with respect.

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# Healing

## Otipemisiwak: Serving the Needs of Metis Women

by Dale Stelter

In February of this year, a new organization dedicated to enhancing the lives of Metis women came into being. That organization is Otipemisiwak, an Edmonton-based non-profit and non-political information and communications society.

From that meeting, Otipemisiwak has developed its mission statement: "To foster a community of Metis women through communication, and to stimulate, educate, and motivate the community of Metis women in order that they communicate their needs to the organizations and institutions that serve them."

Otipemisiwak has undertaken a number of projects, some of which are already underway, and some of which are in the planning stages. For example, work is underway on the first issue of a bi-monthly periodical that will act as a network for Metis women throughout Alberta.

These periodicals will contain, for example, historical information on Metis women, biographies of Metis women, and information on community events. Contributions of articles and information are welcomed.

Another of Otipemisiwak's projects has been the conducting of community walking and camping tours. At present, walking tours in Edmonton take place on Monday nights. Recently, five women travelled to Fort Chipewyan — including travel by boat from Fort McMurray — and discussed a number of issues with the women of that community.

On September 4th and 5th, Otipemisiwak will be hosting the first Metis Youth Fine and Performing Arts Festival, in the theatre and foyer of the Provincial Museum of Alberta, located at 12845 - 102 Avenue in Edmonton.

The festival, entitled "Connections", will feature

ture two days of non-competitive entertainment provided by young Metis fine artists, such as painters and sculptors, and performing artists, such as dancers, singers, and actors.

Metis youth between 13 and 25 years of age are invited to apply to participate in the festival. There are no fees for exhibiting or performing, and those interested can go to the Otipemisiwak office (address given below) and fill out an application. The deadline for application is September 1st, and for further information you can contact Christine Daniels by phoning (403) 420-6418, or faxing 420-6400.

Advance tickets for "Connections" are now on sale, at a cost of \$8.00 for one day or \$12.00 for two days. Tickets will also be available at the door, and will cost \$10.00 for one day or \$14.00 for two days.

Some other projects which Otipemisiwak is working on or planning for include New Initiatives in Film workshops for Aboriginal women, leadership training workshops, and provision of economic development information. Historical

and contemporary stories on Metis women are being compiled, and it is hoped that at some point in the future, a Christmas calendar featuring Metis women can be produced.

As a demonstration of the dedication of the women of Otipemisiwak, it should be emphasized that with the exception of two student summer employees, all of Otipemisiwak's work is done on a volunteer basis.

In ways such as these, Otipemisiwak is working towards the fulfillment of its vision, which reads: "Otipemisiwak envisions Metis women as equal partners in their communities, who are recognized for their historical and contemporary role in the development of the Metis nation and the Canadian nation."

"Otipemisiwak envisions a unified voice for the needs and issues of Metis women to be heard."

"Otipemisiwak envisions accountability and accessibility in the organizations that represent Metis women."

"Otipemisiwak envisions Metis women with a sense of identity and involvement in their communities and in the larger non-Metis community."

"Otipemisiwak envisions Metis women with the education, knowledge, skills, and confidence to meet their own needs, free from the poverty, abuse, ignorance, and isolation that often make up the Metis women's experience."

For further information on Otipemisiwak, the telephone/fax number is (403) 420-6400, and the address is 814, 9720 - 102 Avenue, Edmonton, Alberta, T5J 4B2.



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# Take pride in yourself

My name is Joseph O'Brien. I am of the Crow clan. I am a Northern Tutchone, of the Little Salmon Carmacks First Nation, from the Yukon, and very proud of that. My culture is one thing I cherish —without an identity a person has nothing.

I went for treatment in October, 1991 to Crossroads Treatment Centre in Whitehorse and have not looked back. The 28-day program was just the tip of the iceberg, and the start of my struggles to recovery. It was there I received the help I desperately needed. It was there I received understanding and compassion.

I feel I need to tell my story and hope it will somehow benefit my Native brothers and sisters across this great nation. I feel I will not be whole again until I tell my story, rather than carry it with me like a burden.

I first started drinking at 17 in high school. I used to go to parties, but then I started missing days at school. I barely got through school and was introduced to the working world. I lived in the fast lane, experimenting with different mind altering drugs. I did not realize I was hurting my family and my friends, because alcohol clogged my judgement. I hurt many good people along the way, and if I could turn back time I'd fall to my knees and beg for forgiveness because it was not me. Reality began to hit home when I started losing friends to suicide and car accidents. I lost my brother and cousin in a single vehicle accident over ten years ago. It was something I carried around for a long time, for my grief turned to anger. If I could have only been there to prevent it or even switch places I would.

One cold night in September about 5 years ago, I was at the end of my trail, I took my gun and put it to my head. Then there were flashes about my life, and I heard a voice out of nowhere ask Why? I threw the gun down and fell to my knees, crying for my brother, my family, those I lost and the wasted years. When I finished I had nothing left, no tears to shed, but I felt somehow lighter. They say the Lord works in mysterious ways. The good Spirit had something planned for me. I believe we are all on this earth for a reason. It was then I realized I had a problem. That was the

turning point in my life.

It took me a couple of years to work up the courage to go for treatment. I was elected as councillor for the Little Salmon Carmacks First Nation, as a leader. I was ordered by the elders to seek treatment. It was a long and hard struggle and I came close to relapse more than once. These were difficult times for me, but I wanted so much to change things for the better. I had to help myself before I could help others. Love and Faith are two powerful words. It was what kept me going, the love I had for my people



Barry 83

and the faith I had in my culture. I now have many things to be thankful for. I thank the people at Crossroads for getting me started and my beloved Northern Tutchone people for giving me strength for all the good things that come my way. I would like to repay it. I am now strong enough to help others—to warn them of the danger of alcohol. I sometimes find myself wandering the same old street, seeking others who suffer.

I was re-elected in February, 1993 as the deputy Chief, and have 4 years to serve. I became an alcohol and drug worker and recently became the co-ordinator of the program. My job entails counselling individuals with alcohol and drug problems. I am a support group member, involved with circle sentencing and helping people in trouble with the law. Many are in trouble because of alcohol. I make visits to our First Nation members incarcerated at the correction centre to try to help them to turn their lives around and break that cycle. I help out at non-



Joseph O'Brien

alcohol functions in the communities wherever I can. I have worked with the youths, adults and our precious elders. I started culture camps for youth and adults with alcohol and drug problems, welcoming anyone wishing to experience the richness of our Native heritage and our traditional methods of healing. I have many long term goals and someday hope to bridge the gap between our youth and our elders. I hope someday that our First Nations will be well physically, emotionally, spiritually and economically, and able to take care of our own.

I am now on the comeback trail to recovery and striving to reach out to others who suffer from alcoholism. I will do everything I can to help my First Nation people to recover, it will take time, but I am a patient man. I am only one man, but anyone can make a difference and everyone has something good to offer. For myself, as a leader, I believe it is our leadership that must send a mandate for the membership to follow. I believe it must start at the top. For any First Nation to function well they must have good healthy leadership.

A word of advice, and hear me my brothers and sisters, through the hard times and in your struggles, always be proud of who you are and take pride in yourself, your people and your culture.

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# Watery Grave Finally Consecrated

by Dana Wagg

Cheslatta Lake, a watery grave for the remains of at least 60 Cheslatta people washed into it from lakeshore graveyards, is now a cemetery.

The lake was consecrated at a July 6 ceremony by Prince George Bishop Fergus O'Grady as Belgatse Cemetery on Cheslatta Lake. About 120 people attended, including national Aboriginal leaders Elijah Harper and Wendy Grant (vice-chief of the Assembly of First Nations).

"Grant that this cemetery be a place of rest and hope. May the bodies here rest in peace to rise immortal," prayed Bishop O'Grady, before solemnly leading a procession of people after two minutes of silence to the shore of the lake and consecrating it.

Bishop O'Grady, assisted by Father Ford, also re-consecrated Belgatse Cemetery, which contains between 80 to 100 Cheslatta graves.

"This is a very sacred occasion and in keeping with the traditions of your people and in keeping with Christianity," said Father Ford. "The remains of your people are there (in the lake) and it's appropriate it be sanctified as this graveyard," he said.

Erosion of Cheslatta cemeteries has been a major problem since 1957. When Alcan first opened the gates of Skins Lake Spillway, built as part of its \$500 million, Kemano 1 hydro-electric project, an entire Cheslatta cemetery at Chislatla Reserve, containing the bodies of about 25 Cheslatta people, was washed away.

The body of Chief Louie, Cheslatta's most prominent chief, was among those which disappeared into the lake.

For years after, bones, crosses, debris and even a skull washed up on the shores of the lake. Since then, over 25 bodies have been washed into the

lake by erosion of a cemetery at Scilchola Reserve, the former site of one of three main Cheslatta villages and cemeteries, located on the lakeshore.

Scilchola Cemetery was re-consecrated last summer. Although Belgatse graveyard is flooded annually, no bodies have been uprooted.

Chief Marvin Charlie said when Cheslatta people went to the lake in 1957 to look for the bodies of their loved ones, they found coffins and gravehouses turned over.

"That really hurt me," he said, noting Alcan officials had promised that Cheslatta Cemetery wouldn't be touched by high water.

"If we as a band did this to white people — destroyed their homes, their graveyards and chased them out of their homes — we'd be locked up," he said.

"For 40 years we have fought for this to try to make it better," said Chief Charlie as he detailed the 1952 evacuation and the lives of the Cheslatta people since then.

"In 1952 we got kicked out of our territory, out of our home. We were refugees in our own country," he said.

Charlie noted the July visit by his father Michell to Belgatse for the consecration ceremony, was his father's first visit in 41 years to the area where he had grown up.

Overcome with emotion as he

thought of what Cheslatta people had endured, Carrier Sekani Tribal Chief Justa Monk wept, and in a halting voice spoke to those gathered.

"It's hard for me to stand here, to listen to my brother speak of what happened to his family and his people. It brings tears to my eyes," he said. "We must be one tough, kind-hearted people to still be living and enjoying what the

good Lord put on this earth."

That was also the theme of Harper's address as he said it was a great honour to be invited to Cheslatta territory and to share in the ceremony.

He said there had been many similar floodings of Aboriginal land in his home province of Manitoba, where he is running as the Liberal candidate in the Churchill riding in the next federal election. "Flooding of ancestral land has destroyed our way of life, our traditions and our culture," he said.

Continued on Page 20

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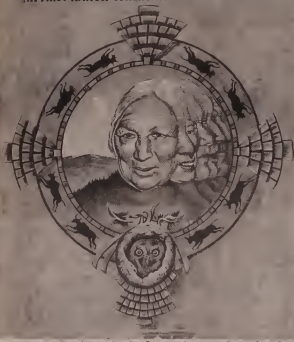
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# Report Points to Hardships of Ontario Native Seniors

by Ryan Edwards

## DENIED TOO LONG

THE NEEDS AND CONCERNS OF SENIORS LIVING IN FIRST NATION COMMUNITIES IN ONTARIO



A report recently released by the Ontario Advisory Council on Senior Citizens says that Native seniors living on Ontario reserves face undue hardships.

The report is entitled *Denied Too Long—The Needs and Concerns of Seniors Living in First Nations Communities in Ontario*. It was prepared after a year of consultations with seniors and community representatives in Native communities from different parts of the province, and with representatives from a number of Native organizations.

While the Council concentrated primarily on the issues affecting Native seniors living on reserves and in unceded territory, it did meet with some Native seniors who had lived in Toronto for most of their adult lives.

A questionnaire was also sent to 116 First Nation communities in Ontario, and 69 communities completed the questionnaire for a remarkable response rate of 60 percent. Information was provided by chiefs,

From the North, South, East and West

Great, Great Spirit, Our Creator who gave us life, Mother Earth to honour and protect; the Four Seasons; the four colours of people who come from four directions; give us peace that we may live in harmony.

From the South comes beauty and all foods and medicines. This day we ask fulfilment of our dreams for the future. Let not decay selfishness or any ill will towards our brothers or sisters turn us away from the real path.

From the West we ask that our plans be made clear to us. Teach us patience, kindness, fairness and courage that we may treat all colours of people with honour and love. May we not forget those who have gone before us, who worked so that all people would receive justice and love.

From the North we ask goodwill and honesty in all our plans, for if we become careless in our truth we will have trouble in our dealings.

From the East we wake to greet the Sun, greatest of all gifts. Our Creator will smile on us if we treat this gift wisely. Mother Earth needs the Sun and the rain, for without them we would perish.

Great Spirit, bring back the wild animals, and make our lakes and rivers pure again that we might savour the fish once more. Great Spirit, make the Indian corn grow and the medicine strong. We will then be able to look after our children, the orphans, the lame and the blind.

All these things I beg of you, Great Spirit. Bless all those present sitting at these tables who are about to partake of your bounty. I ask this in your name, Great Spirit.

Meegwetich.

Council Member and Native Elder Verna Johnston, 84, opened the August 1992 consultation meeting at Couchiching First Nation with this invocation.

social service administrators, health directors, welfare administrators, community health representatives, and economic development officers.

In the report, a First Nation senior is defined to be 55 years of age or older. This definition was adopted because the life expectancy of First Nation people is approximately ten years less than that of Ontario's population in general.

The report says that overall, the responses to the questionnaire "paint a harrowing picture of the lives of Ontario's First Nation seniors."

The Council also wrote that "While the focus of this report is on what needs to be improved, Council also saw much to applaud—committed and concerned chiefs and band councils, dedicated service providers and family members anxious to intervene on behalf of their seniors, organizers of intergenerational programs, and young people re-discovering the traditional wisdom of their elders."

During consultation meetings and in half of the questionnaire responses, inadequate income was identified as the most critical issue facing Native seniors in Ontario. Most Native seniors have no other source of income

Continued on Page 19

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Above: Eve Sainnawap (right) of Big Trout Lake welcomes Council members to the seniors' apartments where she lives.

## Report Continued from page 18

other than Old Age Security and the supplements. This is seldom enough for seniors living on rural or remote reserves where the cost of food, electricity, heating fuel and other basic necessities are markedly higher.

Another serious problem is housing. The report states that estimates are that 70 percent of reserve housing in Ontario is substandard. For older people, cold and dampness can aggravate health problems, and tasks such as cutting wood and hauling water are heavy burdens.

In terms of health, the majority of Ontario's 128 First Nations rely on community health representatives. As a result, most Native seniors who become seriously ill are routinely sent out of their communities, and away from family and friends, to be hospitalized in unfamiliar settings. For Native seniors from the north, the hospitals can be a long distance from their homes, increasing their isolation. As well, a desperate shortage of on-reserve nursing homes or long-term care facilities means that many Native seniors who require such services may also have to leave their community.

The report also focuses on diabetes as a health concern of immense importance to Native seniors. Estimates are that in southern Ontario, between 40 and 50 percent of Native people over 45 have diabetes. In northern Ontario, diabetes affects between 25 and 35 percent of the same age group.

It was found that community and support services available to Native seniors are limited in their range.

The report also states that in terms of quality of life, "From Council's direct meeting with seniors in Native communities across the province it is abundantly clear that many First Nations seniors continue to live without the basic comforts of life."

As well, among the First Nations who answered the questionnaire, "A startling number — close to 90 percent — portrayed the quality of life for their seniors in such bleak terms as poor, unsatisfactory, stressful and impoverished."

The report makes a total of 35 recommendations, covering the issues of income, health, housing, community services, abuse of the elderly, and quality of life. Most of the recommendations are directed at the federal government, but some affect the Ontario government.



Above: Three generations come together as Jemima Morris, 76, of Big Trout Lake First Nation proudly poses with her granddaughter and daughter-in-law.

Left: Along with other seniors at Curve Lake First Nation, Kay Taylor urged her Band to establish a council of elders to be called on for advice and guidance.

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# STUDY POINTS OUT CHANGES IN INUIT LIFESTYLE BECAUSE OF SEAL BAN

by Ryan Edwards

For Inuit in the eastern Arctic, the ban by Europe on sealskin has resulted in drastic changes to eating and hunting patterns over the past ten years.

Dr. George Wenzel, a McGill University anthropologist who has been studying the effects of the sealskin ban, points out that Inuit hunters have had to look for other jobs, meaning that less country food—or food from the land—is coming into Inuit communities.

Wenzel, who bases his findings on 10 years of research in the community of Clyde River on the northeast coast of Baffin Island, was quoted by the Northern News Service as saying "Seal is the highest quality of food available, but the Inuit aren't hunting it as much because they can't afford to."

"The one thing that's very noticeable in Inuit communities is that nobody goes without food. But now it seems like some people may be doing with less because they aren't hunting seals. The outlet to produce nutritious food for a small amount of money just isn't there anymore."

Wenzel said that the ban does not differentiate between the adult ring seals, which the Inuit hunt, and the baby harp seals which were being clubbed off Newfoundland and were the major focus of the sealskin protest.

Another effect of the sealskin ban is that it has placed a social stigma on traditional hunters. Wenzel was also quoted by the Northern News Service as saying "Inuit define themselves as hunters and suddenly they have been told that what they do as part of their culture is wrong."

In communities that have an average unemployment rate of 60 percent, it is hard for young people to see hunting as a viable career option. Wenzel said. He also said that men are waiting until their late 20s to learn to hunt, when they already have steady incomes and can afford the hunting, rather than learning at the traditional age of 15 or 16.

Wenzel said that the food obtained from stores is expensive and not as good as food from the land, but that there's nothing that the people can do.

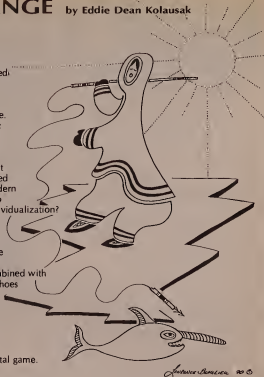
## CAPITAL CHANGE

by Eddie Dean Kolauskas

Traps hung rusty in dormancy kicked aside by sympathy. Empty, isolated, self serving images, pull economic strings selfishly. Once proud, strong, independent, need now a people acculturally treated. Such a short time to learn the ruthless capital game. Winners, losers, it's not quite the same. Subsistence oriented communal smile; those were the hunters of once a little while. Respect for all spiritually ingrained in the brain, trained to give more than to take. Pulled from the past a testimony given at last. Like a derailed train moving too fast. Neolithic to modern in one generation. Quickly adapting to civilization, or is it a race towards individualization? Perhaps annihilation!

Tis said, quite often read, but most often misconstrued that Inuit have the best of both worlds. They have some formal education combined with some traditional life skills. Yes, this echoes a balanced foundation, if not for the sum. Some is a little and a little of each is not enough for today's credentials.

When pride turns to pain everyone's to blame. The race goes on in the capital game.



## Consecrated Continued from Page 17

"I feel some emotion as well in the way our people have been dealt with. It is the same throughout the country. I'm sure many of our people are with you today and many prayers are being said," Harper said, offering some encouragement. "They cannot take away what we believe in our minds, our hearts and our spirits. We will be here for generations to come. The spirit that has guided us through has never left us. Through difficult times we have persevered all these years."

"The land is here, it is part of us and will never be taken away," said Harper, who read the 23rd Psalm at Father Ford's request.

Grant said it is important for First Nations to follow Cheslatta's lead "to honour and give respect to those who have gone before. The spirits of all the people in the ground are here and they're thanking you for remembering them."

Cheslatta now plans to ask the federal and provincial governments to take appropriate measures immediately to officially recognize and declare Cheslatta Lake a cemetery. Harper was one of the first to sign a Cheslatta document at the ceremony, which calls for that recognition.

Five chiefs, representing northern B.C. Indian nations, were at the ceremony. The others included: Chief Wilf Adam (Lake Babine), Chief Robert Charlie (Burns Lake), and Chief Leonard Thomas (Nak'azdli). Also at the ceremony were elders from several Indian nations and descendants of those buried under the water of Cheslatta Lake and along the lakeshore.

Burns Lake R.C.M.P. Staff Sergeant Stu Petherly and Constable Jack Lacerre also took part in the ceremony and wore their red serge uniforms for the occasion.

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# Gatherings

## Scenes from Edmonton's 14th Annual Folk Festival



Edmonton's 14th Annual Folk Festival, which took place earlier this month, was a huge success despite intermittent rain and the competing Big Valley Jamboree in Camrose. Aboriginal artists were one of the highlights of the four day festival and included top-notch performances by Laura Vinson and the Free Spirit Band as well as a cultural feast of dancing and drumming by the White Braid Society.  
—photos by Dave Moser

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## Bella Bella: Site of cultural unification

One thousand Aboriginal peoples from 30 different Nations banked their dugout canoes on Hoffman's Beach in the village of Bella Bella, B.C. on Sunday, June 27, after an 800 kilometre coastal regatta along the Northwest Coast.

The Indigenous rendezvous of over 3,000 people marked the largest cultural flotilla of ocean-

going canoes of its kind in the 20th century and launched the opening of the Qatuwas "People Gathering Together" Festival.

After decades of neglect and suppression, a huge cultural resurgence is taking place among Northwest Coast Natives as they aim to rediscover their ancestral relationship with each other and with nature.

For the past month, today's generation of Natives paddled alongside their elders, in traditionally designed dugout cedar canoes to "reconnect back to that sacred relationship with nature after 200 years of impact by colonization," said

August, 1993 Alberta Native News festival executive director Frank Brown. "The oldest established archaeological data in this region is 7190 B.C. from a carbon-14 sample taken from Namu in traditional Heiltsuk territory. Archaeological remains at Namu reveal that except for a relatively brief break in the strata, people have been living there continuously for the past 9700 years" he continued.

"The elders have been providing advice and direction for the younger generation on traditional protocol— customs that re-establish our uniqueness as Native people by reconnecting us to tribal territory and teaching us about our



Vancouver Island Nations ask permission to come ashore in Bella Bella, as part of the Qatuwas Festival celebrating a cultural rebirth. —photo Brad Whiteford

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relationship to nature," he explained.

"It's a message to western society that our traditional Native values are based on our deep respect for nature. The environment is our very life blood. Nature is part of our heritage, it sustains us spiritually, physically, emotionally and socially," said Brown.

It was the grandparents and the parents of today's elders who paddled their canoes along the rugged coastline of the Pacific Ocean, seeking the resources of this bountiful environment. These were the people who suffered through the years of population decline, loss of their land and

suppression of their culture. In only a few generations their world was transformed.

Today, the situation is changing, as Northwest Coast Natives are intent on restoring and preserving their cultural traditions, transferring their heritage to a new generation and fighting to ensure that they have the resources to shape their own future.

Ed Newman, Chairman of the Heiltsuk Tribal Council comments "for over two hundred years the Indian people of the Pacific Coast have been the victims of the ways of the white man. The systems that the white man brought with him

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# Bella Bella Continued

Below: Heiltsuk hereditary chiefs of Bella Bella at Qatuwas Festival  
— Photos Brad Whiteford



created divisions among the various Indians of the Coast. The Chiefs of the Heiltsuk hope that Qatuwas will be the beginning of a movement that will enable our people to start working together for the betterment of our people." "Qatuwas is a heroic journey of Native cultural, social and spiritual strength; a rediscovery of our Maritime Heritage as shown through the eyes of our ancestors," said Brown.

"Today marked an exciting and emotional day for the entire community of Bella Bella. The festival of Native pride is the relinking of our heritage, especially for the youths and our elders. For many years we have only heard stories from our elders about the great canoes that they once used for transportation and socialization with our neighbouring communities. Now we are experiencing the wonderful part

of our ancestors' culture," said public relations co-ordinator Joann Green.

In a stroke toward Indigenous unity many Nations were honoured and voices heard. Northern Nations such as the Alaskan Hydagburg, Haida and Masset, Haisla, Kitkatla and Tsimshian, were honoured. From central coast: Klemtu, Qweekeno, Heiltsuk and from the south: Kwakiut, Gwasala, Alert Bay, T'Souke, Weweaikum, Squamish, Ahousat/Mowachet, Quileute, Skallam, Squamish/Duwamish, Makah and Lummi/Swinomish.

The Qatuwas Festival heard the voice of the women, "the life-givers and caretakers of the Nations." "Our mandate is to support and encourage the retention and advancement of our cultures and language as the key to our future," said First Nations Women Committee executive member, Louisa Humchitt.

The Festival also honoured the youth, the children and the unborn. "We now know how important our songs, dances and our language is to our people," said Qatuwas festival Youth Beth Humchitt. Her message to the younger generations was a powerful one "Our culture and our beliefs are our identity, never be embarrassed of who you are, always be proud of where you come from."

The Festival paid tribute to "the security of the future" — the men and the chiefs. Heiltsuk chief Clarence Martin spoke about the rebirth of their culture. "Even with some temporary setbacks, our people have persevered and made the vision of Qatuwas a reality. We hope this will be a re-awakening for our people. This is a start towards unity."



Vickers family present copper to Waayala, highest ranking chief of Bella Bella, at Qatuwas Festival. The copper was given the name "Qatuwas"

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# Aboriginal Women in the Workforce — Conference 1993

by Del Sty

The First Nations Resource Council, an Edmonton-based group in operation since 1987 and composed of fifteen Alberta Chiefs and staffed primarily by First Nations people, will hold the *Aboriginal Women in the Workforce Conference*, October 18-20, 1993, at Edmonton's Convention Inn Hotel.

"Our purpose at the Council is to provide research information and other resources for First Nations people in Alberta, but not exclusively in Alberta, for we have held legal workshops across Canada," explained Donna Bedard, conference coordinator.

The resource council's plans for the conference were born last February after Bedard had attended another women's conference.

"The conferences I've attended for women are always focussed on those women who already are in business. They offer very little for women who have an idea and want to get into business. And there is little for the women who are there in business but not climbing the ladder," said Bedard.

"So the purpose of this conference is to assist women who are either working or returning to the workforce to establish a stronger network with governments, the private sector, and individuals. Also, to establish contacts or discover initiatives that are necessary to expand business and employment opportunities.

"We are expecting 400 participants this year, not necessarily all women, and not necessarily all Native, but people who liaise with women, and we're hoping to see it develop into an annual event."

Bedard's own background involves several years as an administrative assistant to the Alberta Council of Chiefs, with responsibility for staging economic development workshops.

The goals of holding the conference include: To promote existing Aboriginal business and development of future businesses; to address the issues of the changing technology in the

workplace; to provide information on job and employment opportunities; and to prepare and assist entry of Aboriginal women for labour market participation.

In addition the conference will be the site of a trade show composed of Aboriginal companies, government agencies, financial institutions, industry partners, government and traditional arts and Aboriginal contemporary and departments, and Aboriginal contemporary and traditional arts and crafts booths. The trade show will feature businesses with Aboriginal women's involvement.

"The trade show will demonstrate that there is actually a viable, active showcase of Aboriginal enterprises and resource development where Aboriginals are concerned and can become further involved," said Bedard.

Much of the interaction between conference participants will occur during workshops. Twenty workshops will run concurrently of which participants will have the opportunity to attend four.

Group One contains: Negotiating skills, self-esteem, team building, personal budgeting, and goal-setting for job readiness.

Group Two contains: Financing projects, cross-cultural awareness, sexual discrimination, managing relationships, and career planning.

Group Three contains: Business plan proposals, sexual harassment, time management, volunteerism (utilizing volunteers), and entrepreneurs (creating your own business).

Group Four contains: Marketing, Education/training opportunities, changing technologies in the workforce, wardrobe planning, and stress management.

Featured as keynote speakers are two notable women politicians of First Nations descent: Regena Crowchild, President of the Indian Association of Alberta, and Wendy Grant from British Columbia, will speak about Women in Politics.

The entertainment for the conference will be found in a fashion show, featuring designers Patricia Piche and Gerri Manyfingers, finalists at the CCNB *Winds of Change* Fashion Design contest.



"Their designs are expressive of their individual creativity, heritage, and culture. Their fashions are, in fact, works of art," states the conference brochure.

Registration fees are \$225 before Sept 17, 1993; \$250 after Sept 17, 1993. (Cancellation fee is \$25.)

The registration fee includes 2 luncheons and a wine and cheese reception. Banquet tickets are \$30 per person. Make cheques payable to: First Nations Resource Council, 14601 - 134 Avenue, Edmonton AB T5L 4S9. Phone (403) 453-6114 Fax (403) 453-6150.

Subsidies up to \$125 are available. A day care is on-site. And Canadian Airlines International has a reduced rate (quote convention number 4884 when talking to the airline) for flights to Edmonton.

Accommodations are available at the Convention Inn 1-800-661-1122, Palace Inn 1-800-565-1222, and the Riviera Hotel 1-800-661-9030.

The First Nations Resource Council of Edmonton has organized this conference as a tribute to the Aboriginal women's achievements, strengths and determination with the help of sponsorship from Indian and Northern Affairs Canada, and Industry Science Technology Canada.



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BERNARD GLADUE

## Bigstone Cree Nation 2ND ANNUAL TRIBAL CELEBRATIONS AND BI-ANNUAL STUDENT GATHERING AUGUST 26 - 27 - 28 - 29, 1993 DESMARAIS, ALBERTA

### 2nd Bi-Annual Student Gathering 1993 "Mamaw'payihtatan Enesowin-Gathering of Knowledge"

DAY 1: THURSDAY AUGUST 26, 1993

Theme: *Coming Home*

P.M. Sign In - Home Coming Guest Book  
Grand Entry: Elders and Community Flies-One Singer/Drummer  
Gathering of Elders and Pipe Ceremony to open Student Gathering  
Stew and Bamook: Supper  
Activities: Hand Games and other Sport events  
(Tiki Village & Desmarais Centre)

DAY 2: FRIDAY AUGUST 27, 1993

Theme: *Honouring Our Elders and Our Heritage*

A.M. Pipe Ceremony  
Nutrition break: All meals served at the Tiki Village for students  
Office Tours/Open House - Bigstone Cree Nation

P.M. Office Tours/Open House continued

2nd Session Tour: Community Orientation  
Nutrition Break: Community SUPPER Feeding Our Grandfathers  
Opening Remarks and Guest Speaker(s): Chief Gordon Angus  
Elder(s)  
Round Dance - Local Drummers Fireworks after Round Dance

DAY 3: SATURDAY, AUGUST 28, 1993

Theme: *Honouring our Students - In the Present*

A.M. Pipe Ceremony - Tiki Village  
Nutrition Break: All meals served at the Tiki Village for students  
1st Session Post Secondary Student Panel  
Big Tip: Talk with Community Elders Family Trees-Original Treaty Signers  
Small Group Sessions

P.M. 2nd Session Honouring the students - Awarding plaques  
Guest Speaker and Small Group Sessions - Toward the next Student Gathering  
Recognition break  
Nutrition Break: Community Feast: Three Fires: Opening Prayer by an Elder and Guest speaker(s)  
Round Dance - Local Drummers Fireworks after Round Dance

DAY 4: SUNDAY, AUGUST 29, 1993

Theme: *Back to School - Looking to our Future*

A.M. Nutrition Break: Pancake Breakfast  
Clean up and Break Camp

CONTACTS: TRACY CARDINAL 891-3825 OFFICE HOURS

NORA YELLOWKNEE 891-2638 AFTER HOURS



# American Indian Movement Reunion Upcoming

The 25th Anniversary of the American Indian Movement Celebration/Reunion will take place on September 1st to 6th, 1993, at Fort Snelling State Park. The celebration will include the 1993 National AIM Conference, Pow Wow and Concert.

The theme of this historic gathering is the International Indigenous Peoples Summit 1993. In addition to the 25th Anniversary National American Indian Movement Conference which will gather AIM chapters from around the United States and Canada (Canada), the summit will have the participation of the League of Indigenous Sovereign Nations (L.I.S.N.), the National Coalition on Racism in Sports and Media (N.C.R.S.M.), the National Indian Prisoners Support Network (N.I.P.S.N.), the Heart of the Earth Survival School (H.O.T.E.S.S.), as well as reports from the International Indian Treaty Council (IITC) from its 1993 conference at Kualoa, Hawaii (August 24th to 29th).

All movements, organizations, tribal governments, leaders, indigenous peoples, as well as friends and supporters, solidarity groups, from North, Central and South America and worldwide are encouraged to attend the International Indigenous Peoples Summit of 1993. This year's event will again be held at the site of previous AIM gatherings at Fort Snelling State Park, across from the Mpls/St. Paul International Airport, Highway 5 at Post Road exit on the confluence of the Min-ne-sota and the Missis-sippi rivers, which was the site of the 1862-63 internment camp of the Mdwakanton Dakota people, where hundreds perished with the hanging of the 38 Dakota men at Ma-ka-to (Mankato), Minnesota. The meeting will honor the spirit of the martyrs and survivors of the United States and Minnesota's sordid history. The passing of the American Indian Movement's first president and prominent leader of the Winnebago Nation and the Native American Church, Rueben Snake, will also be memorialized.

Previous to the International Indigenous Peoples Summit, the American Indian Movement will again host the 3rd Annual Sundance at the place where the mother earth gifts the sacred pipestone at the pipestone quarries at Pipestone, Minnesota, on the dates of August 22nd to 29th, 1993.

While the agenda will be drafted by summit participants, the American Indian Movement, National leadership proposes the following agenda items:

- Reviewing and updating the Trail of Broken Treaties/20 point Indian Manifesto created in 1972, which was presented to the Nixon Administration and rejected. It called for reparations, restitutions and restorations of 160 million acre

land base for the reconstruction of an Indian future in America.

- Other activities include field trips and events at several AIM projects such as the American Indian OIC/Employment And Job Training Center, Heart of the Earth Survival School, and the Peacemaker Youth Center and its agriculture projects.

- Additional agenda items will include: treaty land, water and natural resource rights; freedom of religion, political prisoners, standards in federal, provincial, state and local correctional facilities for religious and cultural expression; health and environmental protection; government and multi-national corporate hydroelectric schemes targeting Native lands and populations; the North American Free Trade Agreement (NAFTA); the continued violations of the Jay Treaty and other international instruments, which continue to victimize indigenous people's right to free travel, trade and commerce.

- The IITC will conduct workshops on how indigenous people can bring issues to the international community and international forums.

- Other important issues on the agenda will be: the desecration of sacred shrines and burial sites and the exploitation and marketing of religious and sacred objects; a declaration of war against new age exploitation of indigenous religion and culture.

We will seize this historic opportunity to unify American and Kanata Indian movements in all states and provinces of North America and to build a unified front with all indigenous movements.

The International Indigenous Peoples Summit 1993, and the American Indian Movement's 25th Anniversary Celebration will be commemorated with the American Indian Movement's National Convention on September 1st to 3rd, 1993. On the 4th to 6th, an annual powwow will be held, including feasts, giveaway and ceremonies to honour the leaders present and departed.

The American Indian Movement's 1st Annual PHILLIP DEERE MEMORIAL HUMAN RIGHTS AWARD will be presented to a selected person and the International Indian Treaty Council will present the 1st Annual BILL WAHPPEAH MEMORIAL HUMAN RIGHTS AWARD to a worthy person. To nominate persons and state why they should receive either award, or to receive flyers, posters and/or make recommendations on agenda items, you can fax, call or write immediately to National American Indian Movement, Inc., P.O. Box 13521, Dinkytown Station, Minneapolis, Minnesota 55414; telephone (612) 724-3129, 331-3380; Fax (612) 331-1747.



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# American Indian Resource Services

by Helen Walters

American Indian Resource Services (AIRS) was created in 1990, by Richard Lester, a man of vision, a provider of information and an educator for all American Indians.

Mr. Lester, a Choctaw Indian from Oklahoma, has called Dallas, Texas home for many years. Aware of a tremendous void in Indian education information and resources, his AIRS organization specializes in a computer database software program that is both for and about American Indian tribes, offices, organizations, higher-education offerings and post-secondary procedures and opportunities.

A former serviceman, serving in both the Marine Corps and the U.S. Army, Lester left active duty in 1987, and was employed by the Dallas Independent School District (DISD) as the Community Liaison of the American Indian Education Program under Title-V. During his tenure with the DISD, he became aware of the lack of a compact, concentrated, Indian education reference and resource tool. Working with a fellow student at the University of Texas at Dallas, Lester began to research and construct the only computer reference software program in the United States about American Indian tribes, organizations, museums, newspapers, magazines, census, etc. The newly revised and updated *Information Education and Resource Guide* is now available in IBM and Apple/Macintosh formats and contains over 1,300 scholarships and grants available to American Indians, women, minorities and other deserving students. The Higher Education section is of special interest to anyone seeking a post-secondary education in that the procedural information, tools, and guidelines are generic and apply to all students.

Taking into account the areas of education under the auspices of the Bureau of Indian Affairs and the Department of Education, the new program contains the organizational office directories of both the Departments of the Interior and Education. The resulting program is the culmination of three years' work designing, re-designing and collating of information.

Throughout the United States, individuals as well as tribes, government agencies, museums, newspapers, magazines, school districts, colleges and universities have subscribed to this innovative resource guide. Original sales have resulted in making the guide available in Alaska, Maine, Rhode Island, California, New Mexico,

Arizona, Oklahoma, Utah, Washington D.C., Texas and the Dakotas to name a few.

Mr. Lester is dedicated to the preservation of



## Medicinal Use of Forest Resources

When we hear about the potential of plants with medicinal value, we immediately think of the exotic and mysterious Amazon rain forest — not of the spruce and poplar stands in our own backyard.

But a unique ethnobotanical study that will examine First Nations communities' traditional use of plants in the boreal forests of northern Alberta may forever change the way we view our provincial forest resources.

The two-and-a-half year study will begin in September, with similar projects to be carried out at the same time in Saskatchewan and Manitoba. The study is sponsored by Forestry Canada and will be funded by the Canada-Alberta, Canada-Saskatchewan, and Canada-Manitoba Partnership Agreements in Forestry.

To date, there has still been little evaluation of the benefits of plants found in provincial forests. This project will seek the knowledge of Native elders about traditional plant uses for foods, medicines, cosmetics, construction materials, handicrafts, rituals, and other applications.

A particularly important aspect of the project will be its emphasis on having First Nations members carry out the research into what natural resources are available to them. Native people will be trained and funded to prepare

inventories of the non-timber plant resources near their communities and to record the related knowledge of community elders. Project results will be shared with the participating communities through multilingual educational material and public symposia. As well, the Native communities will decide how information gathered by the study may be used.

In addition to identifying forest resources with potential for economic development by First Nations communities, the project will expand employment opportunities for the Native participants trained to work on the resource inventory, and will encourage Native students to pursue higher levels of education in science.

At the same time, the project will enhance the cultural heritage of Aboriginal people by preserving traditional Native knowledge in permanent records, pointing out the modern relevance of traditional ways, and identifying the potential availability of traditional foods and medicines.

The project is being managed by Dr. Robin Marles of Brandon University, a specialist in pharmacognosy — the study of drugs from natural sources. Assistance will be provided by graduate students from universities in Alberta, Saskatchewan, and Manitoba.

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# Native Education

## Program opens doors to Native nursing career

Victoria Clarke is a 25-year-old Woodland Cree from Southend, Saskatchewan. Living in Northern Saskatchewan, Victoria enjoyed close family ties and community life. When she wanted to attend high school, it meant leaving Southend and moving to LaRonge. It did not work for Victoria, and she dropped out of school after grade 10. She returned to Southend for a few years, and then decided she needed to continue her education.

"I've always wanted to be a nurse. I didn't think I could make it because of the sciences. 'Work experience back home in Southend at the nursing station, assisting the nurse and the doctor, convinced Victoria that nursing was her goal.

"I applied to the National Native Access Program to Nursing (NNAPN) because I knew it would help me to decide if I was ready to begin studying nursing." Victoria attended the 9-week spring program in Saskatoon, from April to June, 1993. "I loved it. It was an excellent program. I especially like going on wards and doing home visits, spending time with patients." She found the classes challenging, and hopes to have a head start in a school of nursing. "I had to work hard, to pass all the classes, and get a good evaluation. But I did it!"

"The first day, all of the students were scared and shy. We all looked at one another, and didn't know what to say!" Twenty-five students came to the spring program from British Columbia to Quebec to the Northwest Territories. "When I got to know the other students, I got along with everyone. Now that the program is over, I miss them."

Victoria worked hard to get to NNAPN. She took three years of upgrading and University classes at NORPAC (Northern Professional Access College) in LaRonge, and at SIFC (Saskatchewan Indian Federated College) in Regina. She has had to move several times, and be away from friends and family. She does not have any children. She is often lonely and misses her family.

Victoria is taking chemistry this summer, and will enter first year nursing at the University of Saskatchewan in September. "Even though it will take me



a long time, I want a degree in nursing. I don't want to stay in a hospital. I want to work up north, to be able to go home and work with my people. I can speak my own language, and that is a real asset in our community."

Congratulations, Victoria, on another step!

For further information regarding NNAPN, contact the National Native Access Program to Nursing — see advertisement this page for address and telephone number. Collect calls are accepted.

## Are You Native? Have You Ever Thought of Becoming a Nurse?



The National Native Access Program to Nursing (NNAPN), is an annual nine-week spring program that assists students of Aboriginal ancestry to gain entrance to university degree nursing programs across Canada. In 1994 it will take place through May and June. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend.

For further information, please contact:  
The Co-ordinator, NNAPN College of Nursing  
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# Entrepreneurial Development for First Nations

by Del Sty

Haida Kloo is a partnership company that is prepared to travel to provide training workshops for new entrepreneurs.

"We provide immediate solutions to immediate problems," said Ernest Gray, an Aboriginal consultant with a background in management for a major corporation. Gray has 20 years experience in training, business planning, and financial planning. He has a degree in Business Administration with a specialization in accounting.

His partner is Rolf Kungl, a trainer of new and existing entrepreneurs in all aspects of small business. Kungl has over 25 years of direct experience in retail, wholesale, travel, tourism, hospitality, and small business consulting.

"The key benefits of attending these workshops will be to increase the number of entrepreneurs in your community," said Gray. "It will boost the dollars spent and shared in your community. It will elevate community employment levels, and raise the basic skills of participants to enhance their chances of success. It will identify potential business opportunities. And it provides personalized assistance with the participants throughout the entire process."

"Who should attend? Existing business operators presently experiencing difficulties with their business systems. Or people thinking of starting a business of their own. Bands, organizations, and employees will benefit," said Gray.

"The primary objective of this training is to increase the skills of entrepreneurs in your area. We adopt a common sense approach in training the participants. The goal is to provide skills that will be immediately useful in their everyday business activities."

"As practising entrepreneurs, we have a greater comprehension of the needs of our clients and will transfer our considerable knowledge of the business world."

"We are respectful of the decision-making capabilities of our clients. We are also sensitive and respectful to the requirements of the Aboriginal community.... We believe in establishing a team approach with the local council and their economic development officers."

The Haida Kloo team joined forces in August 1992. Ernest Gray is a Status Indian of the Old Massett Band on the Haida Gwaii. Ron Kungl has worked extensively with Aboriginal communities and brings experience in the design, delivery, and administration of training programs.

The workshops in this training program will be made available in your community on evenings during the week or on weekends.

"We have divided the course into four modules. The first module is designed to recruit and motivate people into starting their own business. This module describes the process and skills necessary to start a business,



and it gives the participants an opportunity to decide if business is, in fact, for them."

Gray said it may be necessary to offer more than one session of this module due to geographical and population availability. The other modules are training sessions to establish the skills necessary for starting a business.

"All of our workshops, for new and existing entrepreneurs, can be presented in the following two formats in your community."

Over three evenings: Tuesday, Wednesday, and Thursday. The hours of each workshop shall be from 7:00 p.m. to 10:00 p.m. In addition to the workshop, both gentlemen will be available for individual consultation with the participants during the following times: Tuesday 1:00 p.m. to 5:00 p.m., Wednesday 10:00 a.m. to 5:00 p.m., and Thursday 10:00 a.m. to 5:00 p.m.

Weekends: The hours of each workshop will be Saturday 9 A.M. to 4 p.m., and Sunday from 1:00 p.m. to 4:00 p.m. Mr. Gray and Mr. Kungl will be available for individual consultations Friday 1:00 p.m. to 9 p.m. and Monday 9:00 a.m. to 5:00 p.m.

Finally, some comments from previous participants:

"I feel this course was excellent for me. It cleared up the difficulties I was having with my bookkeeping. I would be interested in any future programs being offered." (West Bay First Nation).

"The team of Rolf and Ernie really brought out the realities and necessities of record-keeping. For a tedious subject, they enlightened the whole process. The course was not only covering record-keeping but covered a wide range of very useful information. Thank you." (Wiwikwimon First Nation).

To register or for more information on Haida Kloo please fax or phone toll free 1-800-263-0963, or write to Haida Kloo Training, P.O. Box 696, Postal Stn B, Ottawa ON, K1P 5P8.

## The Secret to Starting New Businesses in your Community "ENTREPRENEURSHIP!"

Three Day Workshop for Economic Development Officers and Community Leaders

Place: Ottawa, Ontario

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Program hours are 9:00 a.m. to 4:30 p.m.

Price: \$60.00, includes workbook materials, seminar instructions and coffee. Hotel costs, meals and parking fees (if any) are extra. Seminar fee is payable upon registration. You may cancel your registration with a refund up to 14 days before the seminar. If you cancel less than 14 days before the seminar, you may transfer your registration to another seminar within 12 months.

### Workshop Leaders

Ernest Gray, a status Indian and a member of the Old Massett Band on the Haida Gwaii, has considerable experience in training, planning, development, financial procedures, program implementation and operation, project management and new business procedures development. He has strong analytical, strategic planning and negotiation skills from a successful career in management and planning. Rolf Kungl has worked extensively in Aboriginal communities. He has experience in the design, delivery and administration of training programs, and conducts entrepreneurial training workshops. As an entrepreneur, he has an extensive background in the retail, wholesale and tourism sectors. Through his training as an administrator, Rolf has excellent experience working with community boards and councils, as well as with tourism planning development.

As a team, Rolf and Ernest have complementary skills that cover the full range of any potential business requirement. Their enthusiasm and teamwork generate an atmosphere which ensures that the clients maintain an interest and involvement throughout the seminar.

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### What will be Learned

1. Assess entrepreneurial attributes that will maximize the potential for success in your community
2. Improve your managerial and leadership skills
3. Learn customer service skills that will enhance future clients day to day operations
4. Improve your communication skills with your clients through training on presentation skills and interviewing techniques
5. Review basic record keeping and accounting systems available for your clients
6. Receive an improved understanding of cash flow that you will be able to communicate to your clients
7. Develop a marketing strategy that will emphasize the option of entrepreneurship in your community
8. Formulate strategic plans that will increase the potential number of entrepreneurs in your community.

### Agenda

- Tuesday
  - Entrepreneurial Skills
  - Leadership Skills
  - Customer Service Skills
  - Communication Skills
- Wednesday
  - Strategic Planning
  - Marketing a Business
  - Accounting Systems
  - Cash Flow Management
  - Market Conditions for Small Business
- Thursday
  - The Business Plan
  - Financing Expenses
  - Workshop Decisions



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# The Goodwill Bank Teller Training Program

by Del Sty

Goodwill Rehabilitations Services of Alberta delivers the Goodwill Bank Teller Training Program, an employment-readiness training program under the aegis of the Canadian Jobs Strategy, a federal employment program.

"Originally, in 1989, we (at Goodwill Rehab Services) were approached by the major banks of Canada to set up a training program to train Natives with the purpose of fulfilling employment equity obligations," explained Debra Vanalstine. The suggestion was that banks should have staff ratios reflecting the demographic profile of the population they are serving. (Vanalstine is an instructor with the training program.)

Initially the banks participating included Royal

Bank, Toronto-Dominion, Scotiabank, and the Canadian Imperial Bank of Commerce; later the Treasury Branches of Alberta joined as participants who provide the practical training for employee-trainees.

Meanwhile, classroom training takes place in south Edmonton for approximately 500 hours. This part of the program includes business mathematics, business English, and computer training in typing, WordPerfect, and Lotus 1-2-3. Also, banking terminology is taught, and there is an essential life-skills segment to the training. The practical training within the bank environment equals 500 hours as well.

Vanalstine explained, "The first eight weeks are spent entirely in the classroom. The second eight weeks are split between classroom and banks. The last eight weeks are spent entirely with the bank to gain essential practical experience."

The curriculum for this program was written and continues to be directed by Ayaaz Jannohamed. The funding is granted on a year to year basis through the federal Canadian Job Strategies Program.

"Initially there were two pilot projects," she said, "a 16 week program in April 1990, and another 16 week program in August 1990. Following the success of those two efforts, in April 1991 the Goodwill Bank Teller Training Program received the nod to proceed from federal authorities."



## Kinehiyawan che?

### Lesson 10 Sound System and Spelling

Fourteen letters of the Roman alphabet are used to represent the sound of the Cree language. These letters represent seventeen sounds of several combinations and consonant clusters.

The four vowels are divided to accommodate the long and short vowel sounds of Cree.

The ten consonants are P, T, K, C, M, N, Y and N. Four of these consonants need special attention. These are P, T, K and C. P is a cross between P as in 'put' and B as in 'bit' when it is the beginning and the middle and it has the softer aspirated sound when it is at the end of the word.

**Example:**  
pihin wait for me  
api sit  
sisip a duck

T as in Tim and D as in dim  
**Example:**  
tapwi that's right

## Cree Language Lesson

by Trudy Merasty

C is pronounced the same way as ch as in chalk  
**Example:**  
ciskwa delay  
acnkos sister-in-law  
anoc today

K is a cross between g as in gull and K as in kiwi  
**Example:**  
kispin only if  
kotak another one



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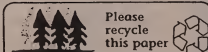
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"This year there are two intakes." These "intakes" are 24 weeks in duration, quite a bit longer than the pilots.

"Eighteen students were accepted during the April intake this year, and 15 have continued with the program. The other three left early for appropriate career opportunities that were too good to pass up."

Twenty more students will enter the program on October 18, 1993.

With an eighty percent graduation rate, of which 95 percent get bank employment, the program appears to be succeeding. It has been copied in other jurisdictions in North America.

For more information about the program, phone (403) 430-9271 and speak to Debra Vanalstine.

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# Developing Effective Partnerships

by Del Sty



In this Year of the World's Indigenous People, the *Education as a Partnership Conference*, set for November 3 - 5, 1993 in Edmonton, at the Convention Inn South and Coast Terrace Inn, will focus on improving the quality of education being delivered through a sharing of program information and discussion.

"Basically it's a conference to discuss the new methods of teaching which emphasize community-based education. It has been put together by a committee which shares the benefit of several education experts from across the country," said Richard Arcand, the conference coordinator.

Arcand and the committee believe a better understanding will lead the way to ensuring a better future for all levels of education. The conference creates an opportunity to observe program presentations at the federal, provincial, and local levels from people who are more than willing to share views and experiences.

"The community has to change its outlook on education. You cannot just elect a school board and sit back," said Arcand. "Bands around Alberta have set up school boards now. But communities have a responsibility to stay in touch with the system."

Recognizing that funding is an ever-increasing

problem, Arcand explained that school boards have to learn ways to raise money, "...instead of being beholden to governments for delivery of good programs. We have to find innovative ways to get good programs running, even though the funding may not be there."

The conference is hosted by the First Nations Conference Planning Group, comprised of the Peigan School Board, Ermineskin Education, Northland School Division, Tribal Chiefs Ventures, Blue Quills First Nations College, Edmonton Catholic Schools, and coordinated by the Alexander First Nation. Other sponsors include DIAND, Nova Corporation, Secretary of State, Municipal Affairs, and Alberta Multiculturalism Commission.

The turn-out is expected to be high, with conference organizers receiving inquiries from Saskatchewan, Manitoba, and British Columbia as well as from Alberta.

"One of the things we are trying to do is raise awareness and get commitments from people to work together. We have six or seven First Nations colleges all fighting for funding and providing essentially the same curriculum. Couldn't we cooperate and spin these programs off instead of fighting for decreasing dollars? Furthermore," he explained, "if it's not totally

funded we walk away from it. Combining the west we see a lot of colleges. Why couldn't they specialize, and fill the classrooms, put first rate teachers in them, and so on?"

The focus will be on the community school.

"We have an opportunity to research new directions and incentives as to how we can make education more effective and innovative for our students in years to come."

The program of the conference has been developed with the purpose to draw on the collective contributions of the many people who have shown innovation and effective strategies in the development of initiatives that strengthen the leadership of the school program, projects, and institutions as well as teachers, students, parents, and the community the school is in.

Breakaway session topics include:

Early childhood, educational psychology of students, student programs, literacy and Native languages, elders sessions, wholistic education, parents in education, health and education, experience in Native education, Native education sample project, language and culture, Native curriculum development, community issues, Native awareness.

Other session topics include:

Computers in the classroom, university relationships, role of the teacher, the school as a resource centre, community involvement, fundraising, proposal writing.

The agenda begins with registrations on November 3 from 1:00 P.M. to 7:00 P.M.

Alberta's Premier Ralph Klein is the keynote speaker at the opening ceremonies that same evening, followed by a presentation to honour Native dignitaries, and a fashion show in celebration of this special year of Indigenous peoples. This evening concludes with a round dance.

Next day the work begins, starting with a 7:00 A.M. pipe and sweetgrass ceremony, continued registrations, and a general assembly with Mayor Jan Reimer and Halvar Johnson, Alberta Minister of Education addressing the assembly. In the evening there's a dance featuring Kashtin.

Conference registration fees are \$300 before September 1, 1993; \$325 before October 1, 1993; \$350 after October 1, 1993. On-site registration will be available on space-available basis only. Submit registration payment to: First Nations Conference Planning Group, Box 1440, Morinville, AB, T0G 1P0. Phone (403) 939-3551 or fax (403) 939-3523.

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## AGENDA

### NOVEMBER 3, 1993

1 pm to 7 pm Registration  
6 pm to 7 pm Refreshments •Grande Ballroom •Convention Inn South  
7 pm - 7:30 pm **OPENING CEREMONIES & OPENING REMARKS** (Invited Dignitaries)  
M.C. Richard Arcand Honourable Ralph Klein - Premier of Alberta  
8 pm - 10 pm Entertainment: Fashion Show (In celebration of the International Year of Indigenous Peoples)  
10 pm - 1 am Round Dance - Honouring Our Nations

### NOVEMBER 4, 1993

7 am Pipe/Sweetgrass Ceremony  
8 am - 12 noon Registration  
8:30 am - 10 am **GENERAL ASSEMBLY** Keynote Speakers:  
Halvar Jonson, Minister of Education, Jan Reimer, Mayor of Edmonton  
10:15 am - 12 pm Breakaway Sessions  
12 noon Luncheon  
**PANEL DISCUSSION: "Affect of Change"**  
(Panel Made up of Provincial, Federal, Native Organization invited to discuss and answer questions)  
1:30 pm - 2:45 pm Breakaway Sessions  
3 pm - 4:30 pm Breakaway Sessions  
5:30 pm Refreshments  
6 pm - 7 pm Banquet  
7 pm - 8 pm Keynote: To be announced

### NOVEMBER 5, 1993

7 am Pipe/Sweetgrass Ceremony  
9 am - 10:30 am Breakaway Sessions  
10:30 am - 12 pm Breakaway Sessions  
12 pm Luncheon. Keynote Presentation  
1:30 pm - 3 pm Breakaway Sessions  
3 pm - 4:30 pm Breakaway Sessions  
5 pm - 6 pm Wine and Cheese Reception  
6 pm - 7 pm Closing Ceremonies: Keynote Presentation  
Closing Remarks: Conference Chairman, Invited Speakers etc.,

## "DEVELOPING EFFECTIVE PARTNERSHIPS"

The focus of this conference is to improve the quality of education being delivered through the sharing of program information and discussion whereby a better understanding will lead the way to ensuring a brighter future in all levels of education. Observe program presentations at the Federal, Provincial and local levels will provide opportunity for sharing and discussions relevant to all stakeholders.

The conference will focus on the topic of developing effective partnerships. This message will provide insight and an opportunity to research new directions and incentives as to how we can make education more effective and innovative for our students in years to come.

The program will be developed with the intent to draw on the collective contributions of the many people who have shown innovation and effective strategies in the development of initiatives that strengthen leadership of the school program, projects and institutions as well as the teachers, students, parents and the community.

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### "DEVELOPING EFFECTIVE PARTNERSHIPS"

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**CONFERENCE REGISTRATION FEES:**  
Before September 1, 1993 - \$300 After October 1, 1993 - \$325  
After October 1 - \$350  
Amount Enclosed: \$ \_\_\_\_\_

\* All registration must be in before the close of the Conference Registration Office to qualify for discounts as shown. On-site registration will be available on space availability basis only.

Final Conference packages may be picked up when registering in the: Crystal Gallery, South Convention Inn, Wednesday, November 3, 1993 - 1pm to 7pm

#### SUBMIT REGISTRATION WITH PAYMENT TO:

First Nations Conference Planning Group,  
Box 1440, Morinville, Alberta T0C 1P0  
For further information, call:  
Richard Arcand - Conference Coordinator: (403) 939-5887  
Anita Makokis - Conference Consultant: (403) 645-4455



# LEGEND

The Village Outcast was provided by the Lac La Poudre Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

## The Village Outcast

Collected and illustrated by James Ratt; told by Mary E. McKenzie

Many years ago, a tribe of Cree Indians were living at a summer hunting ground. Each year, they would travel to the area when winter and spring had gone by. One day everyone felt strange feelings coming over them and the people walked around in a trance-like condition. Something terrible was approaching their camp; they could feel it in the air. A whittiko was wandering towards their camp and the medicine men in the village began to call on their spiritual protectors to try and prevent the whittiko from destroying their homes.



The sky had grown dark as the clouds were building up and the wind also intensified in force. Many of the tents were blown to the ground as magical ceremonies were formed but they did not work; the whittiko was still coming. The medicine men were soon defeated.



Then one village outcast spoke to the medicine men, "The only way to save the village is to ask me to protect the people. Give me many offerings because I will need the strength to stop this creature."

Everyone laughed at the outcast who had no family or relatives in the camp. He had been orphaned many years before and was allowed to stay in camp as a source for jokes and for doing menial chores, like helping the women to get firewood. How could he possibly hope to destroy the whittiko? The medicine men went on with their own rituals trying to prevent the whittiko from coming.

But the whittiko kept moving toward the village. When the whittiko was near the medicine men were paralyzed with fear. In desperation they realized their only chance for survival was the village outcast. All the people came to the lodge of the outcast at the edge of camp and piled gifts near the doorway.



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The wind was howling when the outcast started his ritual. As he smoked his pipe, three noises came from the bowl. Outside his teepee the thunder was deafening and the wind was blowing trees over. Then the man ran out to meet the whittiko. Above the noise of the storm the people in the village heard three great noises.



The noises sounded like gunshots but there were no guns in those days. Then the wind and storm ceased and the sun came out.



Many Indians were lying on the ground but were revived from the whittiko's attack. Soon everyone was back to normal and they saw the outcast coming out from the forest.

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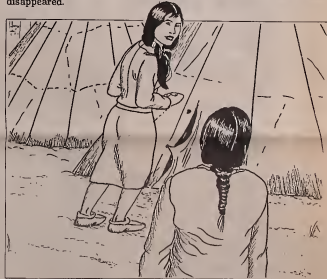
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"I've killed the creature and he is lying on the rocks near the river. You can see its back sticking out from the water's edge."

All the people went to the river to see for themselves. The whittiko was dead among the rocks in the water.



Then the village outcast told the people in camp that he would make the whittiko disappear with the help of his spiritual friends. The next day the people went to the river and found that the creature had indeed disappeared.



From that day on the village outcast was treated with the greatest of respect. He was given the loveliest maiden in the camp for his wife. And he lived the rest of his days in happiness for saving the village from the terrible whittiko.

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## Economic Development Board Appointments Made

Appointments were recently made to the three Aboriginal Economic Development Boards which assist the federal department of Industry and Science Canada in delivering business development programs.

Aboriginal Economic Programs is part of the Government of Canada's Canadian Aboriginal Economic Development Strategy, which was launched in the summer of 1989.

Industry and Science Canada has approved contributions to over 3,800 projects, helping to increase Aboriginal economic self-reliance through the development of a strong Aboriginal private sector. Financing from all sources including government and the private sector represents a total investment of over \$510-million in Aboriginal business.

The National Board, which continues to be chaired by Mr. Kenneth C. Thomas, President of SIAP Marketing Inc. of Saskatchewan, is responsible for reviewing very large or complex projects and provides direction in program policy. Appointed as Vice-Chair is Mr. Ron Rivard, Executive Director of the Metis National Council in Saskatoon.

The Eastern and Western Regional Boards

assess projects in which proposed federal support is less than \$250,000. Mr. Albert Diamond, President of Air Creebec Inc. in Waskaganish, Quebec has been re-appointed to serve as Chairperson of the Eastern Board. Mr. John Hickes, owner of Sila Lodge Inc. in Wager Bay, Northwest Territories, has been appointed the Eastern Board's Vice-Chairperson.

The new Western Board Chairperson is Mr. Ron Williams, President and Chief Executive Officer of Andron Limited in Yellowknife, N.W.T. Mrs. Winnifred Giesbrecht, owner of Nakiska Place in Winnipeg, has been appointed Vice-Chairperson of the Western Board.

The 34 members who constitute the three Boards represent a variety of industry sectors from both Aboriginal and non-Aboriginal business communities, and one third are women. The Boards have representation from all Aboriginal groups, including Status and non-Status Indians, Metis and Inuit peoples. Appointed by Orders-in-Council, the members were selected after consultation with Aboriginal individuals and organizations, for their business expertise and commitment to furthering Aboriginal economic development.

## Coronation Gulf survey launched

The second phase of the Coronation Gulf hydrographic survey is scheduled to begin soon, a survey that potentially opens the way for a number of large scale mining developments in the NWT.

A hydrographic survey charting the channels and reefs of the gulf floor is required to develop a shipping route for transporting minerals mined in the region south of Coronation Gulf. As currently designed, the ships that will be used to transport those minerals draw 12 metres of water when fully loaded.

"The potential result of the survey is a shipping lane in the Coronation Gulf that large

vessels could safely navigate which would make mining operations feasible for this area," said Pauline Browes, minister of Indian Affairs and Northern Development. "Ultimately, this will be very beneficial to the North, both in employment opportunities and revenue. Currently there is no cost-efficient method of transporting raw materials from the region."

"The Canadian Hydrographic Service has been surveying and charting Canada's oceans for more than a century," said Ross Reid, minister of Fisheries and Oceans. "This survey continues in that tradition of making Canada's waters safe for navigation."

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# Royal Bank Opens in Peguis Mall

Royal Bank of Canada opened its second branch on a reserve, and first in Manitoba, last month at Peguis, in the Interlake, 120 miles north of Winnipeg. The Bank also has a branch at Ohsweken, near Brantford, Ontario.

Peguis Chief Louis Stevenson, and Dennice Leahey, senior vice-president and general manager, Royal Bank, took part in opening ceremonies at a luncheon hosted by the band. Also involved were Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs and Felix Holtmann, M.P. Portage-Interlake.

"We are impressed with Peguis. It has a fine mall, a large grocery store, educational facilities and numerous businesses that should make for a viable banking operation," Leahey said. Gerald Slater, a six year Royal banker, originally from Peguis is manager personal banking at the mall branch. Crystal Laborero, from Shoal River, who has been with the Royal for four years is assistant manager, customer service.

Other staff members are Simon Murdoch, customer service representative/cash control, from nearby Fisher River and Carol Asham and Doug Thomas, both from Peguis, and both customer service representatives.

The 1380 square foot branch will be open Monday to Wednesday from 9:30 a.m. until 3 p.m. and Thursday and Friday from 12 noon until 7 p.m. There is also a Personal Touch Banking Machine that will enable clients to make deposits and withdrawals, pay bills and transfer cash between accounts, 24 hours a day.



Above: Dennice Leahey, senior vice-president and general manager, Manitoba, Royal Bank of Canada, and Chief Louis Stevenson of the Peguis Band, are shown at the opening of Royal Bank's new branch in the Peguis Mall. The branch is the first one opened by the Bank on a reserve in Manitoba and only the second in Canada.

## GPEC works throughout the west

by Del Sty

GPEC Consulting Ltd. is an Alberta-based consulting engineering firm with a history of working throughout western Canada and the Territories, often engaged by First Nations economic interests.

Environmental engineering is something of a specialty, and with environment rating as a primary concern with a lot of people today, GPEC provides engineering services that have a lot of currency.

"We primarily do municipal and civil engineering, land development engineering, water treatment plant design, land-fill planning, and we are experienced recreational planners for golf courses," explained Reg Daeyk, a GPEC project manager.

"We've done a number of sanitary land-fills (solid waste sites), both design and construction, and sanitary treatment lagoons and sewage projects."

GPEC is a privately held company in which all the shareholders are working employees. They've been in operation since 1969. The present staff complement includes planners, engineers, golf course designers, and technical support staff in offices strategically located throughout Alberta.

Offices are located in Grande Prairie, Peace River, Edmonton and Calgary.

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# Mission Computers = mission...possible

by Del Sty

Sometimes one of the daunting impediments to pursuing an education or gaining vital training in new technology is the accessibility of the training. Sometimes it is impossible for people in outlying areas to get upgraded skills training no matter how much they are motivated and would like to learn a subject or skill. There is just no place available nearby where they can learn these important skills.

Mission Computer of St. Albert has the answer for people living in some outlying communities in Alberta. Darlene Jones and Connie Clark, Mission Computer's proprietors, will bring the computer training sessions out there, practically anywhere in the province. They've done it before.

"We like to say we make any mission possible," said Jones. "We are capable of delivering computer program training to at least nine students at a time using lap-tops and notebook computers. This fall we will be delivering training programs in ten different towns from September to December."

They even have experience delivering training to important First Nations institutions like Alberta's Nechi Institute.

"Currently, we are teaching Nechi Institute administration staff and counsellors the basics of using personal computers," Jones explained. "We're teaching the disk operating system (DOS), WordPerfect, and Quattro Pro. We've made a commitment to teach them the Windows environment next."

Mission employs three full-time and four part-time instructors to teach such software programs as WordPerfect (word processor), Lotus 1-2-3 (spreadsheet), and Foxpro (database).

"We're a small business that takes no government subsidies. Our biggest concern is about the client getting high quality training with ample telephone support included (not billed) in the contract price."

Using a computer is not an exercise in theory, in fact it is a practical exercise that requires the learner to put their hands on the keyboard and take a few risks at leaping logically through the programs.

"Computers being an important aspect of employment these days, the way of the future so to speak, I've been watching the employment want ads and half of what is listed there on a daily basis requires some computer experience in this or that program," said Jones.

"We've taught all age groups from 5 years old to 72 years old. We even have a computer summer camp for kids."

They have structured exercises that guide the user. And structure is what is required, because a random assault on a personal computer is certain to spell disaster (even with a spell checker).

So they begin with the basics. "If you want to know what is in the

computer box, we will explain it. We will show you how to "configure" the machine, what you can add to it, how much it is capable of expanding."

"Then to using a personal computer, you begin with the operating system. We have a training program for the disk operating system (DOS), and of course programs for word processors like WordPerfect and others. We even have an anti-virus seminar..." Computer viruses can invade the storage disk of a computer and destroy all the contents.

"We have a Basics of Bookkeeping (theory) session that is a good preparation for computerized bookkeeping. I like to say that we sell what you get done."

One of Mission's past students explains, "I appreciated the patience and style of teaching at Mission, as I'd been out of a classroom for more than 20 years. Had it not been for the rescuing and back-up help from Mission Computers, there would be another used computer for sale," said Fay Sandulak.

Mission Computers is a licensed dealer of Word Perfect and Lotus 1-2-3, two very popular application programs on the market today.

And with telecommunications today becoming one of the fastest growing applications for a personal computer, using a modem, faxing documents directly from one computer to another or to a fax machine, this is an especially valuable area to learn for businesses or organizations operating in outlying areas.

Finally, Mission Computers operates a Bulletin Board Service that computer users with modems can access.

For further information phone Connie Clark or Darlene Jones at (403) 458-9024 Mission Computers.



## Construction of Canada Games Arena begins

The sod was officially turned at the Ground Breaking Ceremony held at the site of the Canada Games Arena. Mr. H.J. (Tom) Thompson, president of the 1995 Grande Prairie Canada Winter Games Host Society, and Mr. Gordon Graydon, Mayor of the City of Grande Prairie, initiated the construction of the \$6.2 million complex.

Tom Thompson emphasized the importance of this legacy to the citizens of Grande Prairie and surrounding areas.

"It is a first class facility that will benefit the people of the Peace Region during the Games and future generations."

Funding for the project is part of a multi-party agreement signed by the 1995 Grande Prairie Canada Winter Games Host Society and the Government of Canada's Sport Canada Program, the Province of Alberta, and the Lottery Fund, and the city of Grande Prairie.

During the Games the 3200 seat arena is scheduled to house the opening ceremonies, ice hockey, figure skating, and the closing ceremonies. The arena is part of the new Crystal Centre Complex which also contains the Bowes Family Crystal Gardens.

Kaldon Construction Ltd. of Grande Prairie was awarded the tender for the project which is scheduled for completion in the fall of 1994.

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# Protecting Mother Earth



## Traditional Land Use Study Protects Aboriginal Interests



A study identifying traditional uses of the forest by Aboriginal people will give the First Nations and Metis of northeastern Alberta a stronger voice in forest management decisions for provincial crown land allocated to Alberta-Pacific Forest Industries.

The project, sponsored by Forestry Canada, was initiated by the Athabasca Native Development Corporation (ANDC)—which is owned by the 11 Native and Metis communities in northeastern Alberta. The ANDC was concerned that forest management and harvesting plans of the Al-Pac project would infringe upon the traditional lifestyle, land use, and occupancy patterns of Aboriginal people.

The study is using personal interviews with community elders to determine the historical and background use of the land, followed by interviews with current Aboriginal land resource users to learn exactly where, when, and how Metis and Native communities are using the land today. Results of the study will be shared with Al-Pac through a Parallel Aboriginal Process, through which Al-Pac will work together with the chiefs of the First Nations communities and leaders of Metis Locals so that the company can consider Aboriginal interests more effectively when deciding its forest management plans.

The one-year project, to be completed this fall, received \$55,000 from the Canada-Alberta Partnership Agreement in Forestry and is being carried out on behalf of the ANDC by the Arctic Institute of North America, based at the University of Calgary. Interviews and information gathering for the project are being done by Institute-trained researchers from within each of the participating communities.

The Athabasca Native Development Corporation is owned by the Mikisew Cree First Nations, Athabasca Chipewyan First Nations, and Metis Local 124 of Fort Chipewyan; Fort McKay First Nations and Fort McKay Metis Local 122; Janvier First Nations and Janvier Metis Local 214; Fort McMurray Metis Local 1935; Anzac Metis Local 334; Fort McMurray First Nations, number 468; and Conklin Metis Local 193.

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# Arctic Pollution Causing Concern

by Dale Stelter

For many people, the Arctic conjures up images of a vast, pristine wilderness. Yet industrial pollution from other parts of the world, and the existence of nuclear waste that the former Soviet Union dumped indiscriminately, has caused a sense of urgency among Arctic nations.

No one really knows the extent of the danger from the pollution, due to the isolated nature of the Arctic. However, over the past year, a mapping project produced an atlas that displays all known organic and atomic pollution in the Arctic Ocean.

The organic pollutants include PCBs, acid

rain, and DDT, substances which have been plaguing many nations in other parts of the world for a long time. These pollutants have appeared in the Arctic Ocean in alarming concentrations, and according to the theories of some experts, are prevented from breaking down by the cold.

As well, last spring the Russian government released a report that detailed three decades of nuclear dumping, in which Russia and the former Soviet Union dumped at least 12,000 barrels of radioactive waste, and 16 nuclear reactors. Six of the reactors had spent fuel rods intact, but according to the Russians, a hardening mixture poured over the rods means that dangerous leakage would not occur for 500 years.

According to the *Dallas Morning News*, the pollution mapping project has detailed a "toxic corridor" that stretches as wide as 1,000 nautical miles in places, and runs over the North Pole between North America and Russia. It has been found, for example, that within that corridor, breast milk of Inuit women in north-

ern Quebec has contained up to five times more PCBs than that of Caucasian women in the southern part of that province.

As for the dumped Russian and Soviet nuclear waste, there is agreement among most scientists that it does not pose an immediate threat.

However, a team of scientists from the United States and Russia recently embarked on a mission to look for the six nuclear reactors that have spent fuel rods intact, and which came from submarines. The reactors were dumped in shallow water in the Kara Sea, to the east of the

phers that Russian pollution is kept on the Russian side of the North Pole by surface currents. On the other hand, there is still concern that since so little is known about subsurface currents in the Arctic, the pollution could end up affecting Alaska and Canada.

The Arctic region provides habitat for a diverse ecosystem that contains hundreds of plant and animal species. Many of those species are found only in the Arctic. In addition, extremely rich fishing grounds are found along the edge of the Arctic.



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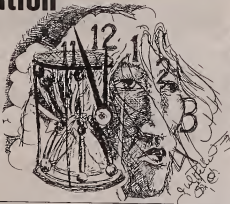
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# Governments Take New Approach Against Air Pollution

by Dale Stelter

In an upcoming initiative against air pollution, Canada will be trying a new approach, and putting all controls into a single package. Those controls will apply to, for example, global warming, smog, acid rain, ozone depletion, and toxic air chemicals and pollutants.

The *Ottawa Citizen* reports that the Air Quality Management Framework will operate under a council of federal and provincial environment and energy ministers, an advisory committee with wide representation, and two committees made up of federal and provincial deputy ministers and assistant deputy ministers of the environment and energy.



The advisory committee will include environmentalists and representatives of a variety of industries, such as those dealing with oil, automobiles, and chemicals.

At present, a number of types of air pollution do not come under the jurisdiction of the federal government, leaving the provinces to do as they wish. One example is smog, which the federal government says is the most dangerous air pollutant in Canada. According to Environment Canada, at some point each summer over half of all Canadians are exposed to unacceptable amounts of smog.

The current federal-provincial anti-smog program has been in place for three years and has not produced the gains that were promised.

Some observers say the new uniform approach is needed, but will not be without problems.

Louise Comeau of the Sierra Club was quoted by the *Ottawa Citizen* as saying, "It's essential that they look at things this way. They've been too compartmentalized."

"The bad side is we're dealing with bureaucrats who are incapable of co-operating. They're hostile to each other. They have turf to protect. They'll sit and snipe at each other all day long."

## GPEC works

"We have been providing consulting, planning, and engineering services throughout the three western provinces and the Territories for the past twenty years. We serve all areas of the public and private sector.

"The central focus of our recreation services is in the planning, design, and development of parks and golf courses, including their related amenities and facilities," said Daeyk.

A feasibility study by GPEC for the Siksaika vacation resort on the Blackfoot Indian Reserve resulted in the development of a golf course recreation resort on the Blackfoot Reserve.

The project involved the provision of an artificial lake and beach, golf course, clubhouse facilities, and other facilities including 340 summer home sites.

"Part of our strength is that we maintain continuous contact with a project by having a project manager from the local office assigned to each client. He is available to attend client meetings and assist in the preparation of budgets, funding evaluations, and project initiation," Daeyk explained.

GPEC did the Bonnyville-Cold Lake Regional sanitary landfill, one of many projects they were commissioned to do by the Alberta Municipal Affairs.

A project like that involves study, negotiations with land owners, preparation of engineering

reports that establish two or three suitable areas, then the regional authority makes their decision, and GPEC may be called up to finish the design on the acquired property.

"We've done a lot of work for rural municipalities, especially in Alberta."

They were commissioned by the Northlands School Division to design and construct water treatment and sewage systems that could eventually be incorporated into a larger more complete system once the municipality was ready to proceed.

"Furthermore, we've worked directly for a number of bands, especially as regards rural road construction, for example, Saddle Lake, Kehewin a few years ago. We've had some work in Saskatchewan for First Nations who were developing golf courses."

Of course, they look elsewhere for work like the enterprising Albertans they are. For instance, Maui, Hawaii, where they designed the Silversword Golf Course.

"On that project we were commissioned by the Haleakala Greens Corporation to conduct a comprehensive feasibility study and site selection. The study included site selection and land negotiations with the county jurisdiction, feasibility analysis, preparation of a course development master plan, capital and operating estimates."

The course was constructed under the guidance of Bill Newis, President and Golf Course Designer with GPEC.



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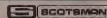
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# ENVIRONMENTAL DIGEST

by Dale Stelter

## Manicured Lawns Falling Out of Favour

The lush, manicured lawns of suburbia are coming to be seen as environmentally unsound by a growing number of environmentalists, biologists, and even some landscapers.

According to these people, and some new books being published, such lawns consume much more than their share of water, and can require inordinate amounts of chemical pesticides. Environmentalists are also promoting shaggy lawns that contain natural species, including weeds, and are recommending that areas of lawns not used for play or social purposes should be left to grow wild.

During the summer, water use rises by 50 percent, and Environment Canada states that most of this is used for lawns and garden.

Homeowners in the United States use, on a per acre basis, 10 times more chemical pesticides than farmers. Unfortunately, Statistics Canada does not have comparable figures for our country.

According to Southam News, an Angus Reid/Southam News survey states that 51 percent of Canadians want to see a ban on lawn and garden pesticides. However, they may not be prepared to follow through, because for many people, letting weeds grow is still unacceptable, and there is strong pressure in neighborhoods for smooth and manicured lawns.

## Effects of Noise Are Being Looked At

Noise pollution and its effects are gaining increased attention. For example, a recent week-long international conference held in Banff, and entitled *The Tuning of the World*, dealt with such topics as unwanted sound and the growing prevalence of it.

In one seminar, participants emphasized that it is important to reduce urban noise levels. According to the *Calgary Herald*, Dr. Barry Kimberley said that in cities, the cumulative impact of sounds can leave many people physically and emotionally upset. He also said that the more intense or long-lasting a noise is, the more likely it will cause permanent hearing damage.

It is also becoming increasingly difficult to escape noise. For example, in and around Banff National Park, touring by air has become such a trend that noise from airplanes and helicopters intrudes into even the most isolated areas. As well, many hikers go trekking with tape players or radios.

## Northern Swamps as High Methane Producers Questioned

Northern swamps and wetlands may not be producing as much methane, a powerful greenhouse gas, as scientists have thought. That does not mean, however, that there is less methane being produced around the world each year.

According to theories previously advanced, northern wetlands, located mainly in Canada and Russia, were responsible for approximately 14 percent of the methane produced worldwide. Now, a study done in northern Ontario has said that those wetlands are responsible for only three or four percent.

This has left the scientists of the Northern Wetland Study wondering what it is that is producing approximately 54 million tonnes of methane per year. Brian Bornhold, chief of Canada's Global Change Program, was quoted by the *Ottawa Citizen* as saying, "If Canada and northern Russia aren't accounting for the large amount that was believed to be coming from them, then we need to account for it somewhere else."

In the past century, the concentration of methane in the atmosphere has doubled, after having been constant for the previous 10,000 years.



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# Art & Culture

## Robert Davidson, Eagle of the Dawn

by Ian M. Thom,  
Douglas and McIntyre and the Vancouver Art Gallery;  
192 pp.; 1993

Review by Brian Savage

Robert Davidson is a 46-year old Haida artist who has won renown for his breathtaking paintings, totem poles, sculptures, drawings and jewellery and this book, edited by Ian Thom, curator of the Vancouver Art Gallery, is released in conjunction with a major retrospective of Davidson's career.

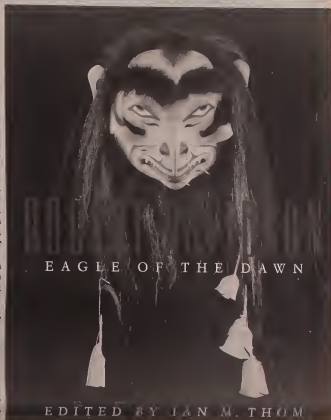
The book features black and white and colour photographs of selected work by the artist. It is here, in the remarkable photographs, that the reader gets the sense of beauty, of power and intricate grace that is woven into traditional Haida art made new with the skill of such an artist as Davidson, who can just as easily turn out a magnificent painting on deerskin drums as a sculpture in bronze or wood, or jewellery in gold or silver.

Taught by others such as Haida artist Bill Reid, Davidson has gone on to show his own unique style and artistic genius which has made him one of the most prominent Native artists in North America. The text of the book is comprised of comments by Davidson, and essays by Aldona Jonaitis, from the American Museum of Natural History in New York, on the history of Haida art; an essay by Ian Thom on the development of Davidson, the artist; and the last essay is by Marianne Jones, a Haida actress and performer who looks at the importance of Davidson's works to the revival of Haida culture.

It is that element, the determination to renew the culture of his people, to reawaken their artistic spirit, that is central to what Davidson has accomplished. As Henry Geddes, a Haida elder points out simply, "We are very proud of what our young people are doing. What we all wish for is that they will keep up the tradition. It is very important. All us older people get together and discuss it. There's been such a big long gap in between, more than fifty years, I guess, but now they're starting to revive the culture. It makes us feel so good."

Davidson, in talking about his artistic inspiration also mentions the importance of his background:


"Art is a gift from the spirit world. We all have the ability to visualize: that is our connection to the spirit world. When we crystallize these ideas — that is, bring them into this world — we are giving birth to new images, new ideas, and new directions. This can only come from knowledge and experience. Then we are truly living on that edge of the knife. We are now



giving new meanings to the songs, dances, crests and philosophies. We are updating these ideas, which is no different from what our forefathers did."

Robert Davidson, *Eagle of the Dawn*, is a fascinating look not only at a man pursuing his artistic vision, but where and how that artistic vision came into being, how it shaped him and how he learned to take the past and make something for the future. Ever exploring and using new materials along with the traditional, Robert Davidson, or Guud San Glans, his Haida name, stands ready to go within himself and express those feelings in a fashion that is deeply rooted in his forefathers and yet uniquely his own.

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# Memorial to be unveiled honouring young Inuit hero

Mayor Jan Reimer will this month unveil a memorial honouring David Kootook, the Inuit boy who saved the life of pilot Martin Hartwell following a crash in the high Arctic. David's mother, Mabel Kootook, and brother, Kovalaq, are flying in from Taloyoak (formerly Spence Bay), NWT, to participate in the ceremony.

The unveiling will occur near the east side of the Convention Centre, on the Jasper Avenue

level. The memorial, a traditional Inuit marker termed an inukshuk, is authentically crafted of stone transported from the Northwest Territories especially for this purpose. The inukshuk will offer a lasting reminder of the countless contributions made by Canada's Aboriginal people.

Through this memorial, the City of Edmonton expresses its support for the United Nations Year of Indigenous Peoples. Occurring just as *Dreamspeakers Festival* puts Native arts at centre stage, the unveiling emphasizes the fact

that Edmonton owes much to the Nations First Peoples, in 1993 as always.

Although David Kootook's death occurred more than two decades ago, his selfless bravery has gone unrewarded until now. He is buried in Edmonton, in a grave that initially was unmarked. Had he lived, he would be 35 years old this year.

The ceremony will honour David Kootook's memory and recognize the efforts of David Ward and many corporate sponsors whose generosity built the memorial.

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by Ken Ward

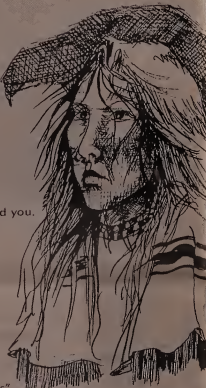
The Fire Spirit is alive —  
as the fungus burns...  
with its peace.

The stars respond —  
as one silent warrior learns...  
of this peace.

An illness was gifted—  
for there were many teachings.  
As his eyes were lifted  
He is to bow no more.

"If it's the love ... that you strive for  
Then it must be earned  
Love yourself, Love the Creations around you.  
Then you will begin this journey  
for you to survive."  
She speaks ... as sister wind brushes by  
with her soft sigh.

He knows what he sees  
But yet he must not walk  
... with a blind heart.  
First he must listen to the harmony  
of the trees.  
And he understands what they say.  
Then he has earned his part  
in what we all seek.  
Is our dignity... "The Fire Speaks"



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# Film Review

## Earth Walk

Review by Pauline Le Bel

Every woman, at some time, has agonized over her health and the health of the world around her. Filmmaker Sylvie Van Brabant saw a connection between the two and made a movie about it. *Earth Walk*, a recent release from the National Film Board, offers an intimate look at the healing journeys of four very different women.

There is Loulou, a high spirited young singer who knows first-hand about the blues. Divorced, she lost her children in a custody battle and a few days later underwent a hysterectomy while in hospital for a medical procedure. For five years she has been trying to forget, moving from one inner-city "dump" to another. Tired of running away from herself, she finds the courage to sing her songs of love and caring for the earth and to make plans to be with her children.

Marguerite, a painter, struck out on her own at age 37 when her husband became "uncomfortable" with her pregnancy. Rather than have an abortion, she left "with my suitcase and my belly and not much hope." After the birth of her daughter, she had to confront breast cancer. It took her three years to emerge from what she calls "the third basement." With gentle humour

she describes her first painting, *The Soup of Life*, a vivid tableau of her personal battles with the men in her life. "There are men without heads, women upside down, children turning into butterflies... Not very cheery. Now," she adds with a wink, "I think it goes a bit far."

There are other startling images in *Earth Walk*. Scenes of pastoral beauty are contrasted with earthly destruction, and, making a strong point with a light touch (something this film is very good at), a pink and white scarecrow holds up an umbrella to protect herself from acid rain.

"Everything is connected," says Asinykwe, an Ojibwa matriarch who survived residential school and her father's abuse. "You can't go any further unless you deal with the abuse. You have to let that pain go, that anger, that resentment. In forgiving that abuse, I was able to let it all go." Now she helps other women to have "faith in the creation, in ourselves, to find their connection with the earth."

During the filming of *Earth Walk*, Sylvie began to feel the pain of "the ailing mother earth," the pain of the women she was interviewing. "I thought everything was dying."



Above: Asinykwe and Sylvie Van Brabant, from the NFB production *Earth Walk*

She decided to step out from behind the camera and reveal her own healing process. In planting her garden, in helping her son establish a good relationship with the earth, she strengthens herself to stand up to "the madness that is always there." Sylvie also learns the lesson of forgiveness by first forgiving herself "for the times I didn't speak up and express what I truly felt."

*Earth Walk* is an inspiring and reassuring film, a must for the woman who is either on the way down to "the third basement" or on her way up. Like the memory of Asinykwe's mother braiding her daughter's long hair, it speaks the truth "with kindness, honesty and sharing."

*Earth Walk* is available for purchase or rental from the National Film Board Library, in Edmonton. Phone 495-3010 for information.



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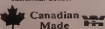
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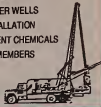
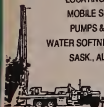
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